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WILDERMANES:

O R, Testimony to Established Truths in a Declining Day.

WHEN

proved that the ~~True~~ ^{True} ~~Established~~ ^{Established} Re-
vived, Exod. 20. And that the ~~True~~ ^{True} ~~Established~~ ^{Established} Re-
vived, Heb. 5. Do in this ~~Time~~ ^{Time} ~~Declining~~ ^{Declining} ~~Day~~ ^{Day}
~~and~~ ^{and} ~~Daughters~~ ^{Daughters} of ~~the~~ ^{the} ~~Established~~ ^{Established} ~~Truth~~ ^{Truth},
the Primitive Times, and will to the ~~True~~ ^{True} ~~Established~~ ^{Established} Re-

ALSO,

the ~~True~~ ^{True} ~~Established~~ ^{Established} Re-
vived, of Man, and his Fall, and Degeneration, and of
the Redemption and Restoration by Christ Jesus. And
of the True Church and her Ministry, with her Separa-
tion from the World in Worship and Convervation; And of the one
and Saving Covenant of God in its two-fold Adminis-
tration. Also something touching the Circumcision
of the Flesh made by hands, and of the sacrifice of Bulls
and Goates, of legal washings, and some other things of
the like nature, proving their Repeal by the Word of
Truth: Also a Faithful Testimony again^t Polygamy, the
setting off of Relations, &c.

to be used in True Love, for the Comfort of the Strong, the
Enlightening of the Weak, the Enlightening of the Ignorant, and the
Convincing of the Stubborn.

By JOHN COWELL, a Servant of Jesus Christ.

Pray for me, that I may be found in my Master, in his Book, or the Crest of our
Lord, so I will seek it, if my life refresheth.

LONDON, Printed for the Author. 1654.



To the Christian Readers, Especially
the Members of that particular Society of whom
(through Rich and Free Grace) I am a Member,
and to whom I am a Servant ; Grace, Mercy and
Peace be multiplyed from God the Father, and
from the Lord Jesus Christ.

DEarly Pough, and Dearly Beloved of the Lord Jesus, as you
are the Fathers Choice, the Sons Purchase, (the Fruit of his
Blood and Death,) the persons wrought upon by the spirit of
Grace, in the Ministry of the Gospel of Grace, to Faith in,
and Obedience to the Lord Jesus Christ and are witnessing
to his Truth in your measures in this day, in love and faithfulness ; So you
are the persons my Soul loves, and heart longs after in the bowels of Jesus
Christ, whose spiritual good and welfare I earnestly desire, and for whose
Souls sake I have been very diligent to speak thus far, as in this little Tract
I have, having hope that God will let it to you his people, for your Infor-
mation and Edification, for your Comfort and Consolation, and for your
Establishment and Confirmation in this way. That the day wherein we
live is such as wherein Iniquity abounds, and the love of many waxes cold is
too too evident, I need not use Arguments to enforce it ; for all, whose hearts
through Apostacy are not hardened, or eyes blinded, or consciences benumbed,
know it too too well, and see it too too evident ; O that they did mourn for
it, in the sight of it, as they ought, or could, as the case requires ; O that now
their heads were waters, and their eyes a fountain of tears upon the account
of it, for certainly such shall be bid in the day of the Lords Anger, the
Lord will mark them out for deliverance as is told out to us in Ezeck. 9. 4.
But amidst all the Soul-discouragements, and heart-breaking considera-
tions that may be observed in this day of Jacobs trouble ; this is not the least
to see and bear of some, that have seemed as Stars and Pillars in Wisdoms
Heaven and House, to plead for Baal, and to encourage by speaking and
practise to a return to Egypt and Babylon, who after so many years

To the Reader.

preaching and practice of the precious and profitable Doctrine of separation, are returning, yea returned with the Dog to his vomit, and with the Sow that was washed, to her wallowing in the mire, that now for fear of some light Affliction, are saying a confederacy with them that say a confederacy, and fearing their fear, &c. Isa. 8. 12, 13. But, 2 Tim. 2. 12. others there are that are talking of leaving Babylon, and going to Zion, who add to the affliction of the Lord's People, in their receiving and promoting such Principles that tend to deny the Lord that bought them, and to bring on themselves swift destruction; as Circumcision in the flesh made by hands, from the command enforcing it, and the offering of the Sacrifice of Bulls and Goates for sins. Questioning the death of our Lord Jesus, whether it be sufficient, or will serve for the expiating of all sins, and such like things; To the which I have returned a brief Answer in the following Treatise, desiring it may be Read, and weighed in the ballance of the sanctuary by all into whose hands it may come, not questioning, but by comparing spiritual things with spiritual, but it will be found good weight, and I hope of good use through the blessing of God to the ballancing of the sincere Worshippers in this stormy day, that so through Divine aid, they may come safe to that blessed harbour after which they strive, (viz.) the City that hath foundations, whose Builder and Maker is God, Heb. 11. 10.

If any question why I have added so many Instances in the Margin; I Answer, that in the drawing up of my first Copy, I had not inserted scarce any one of them all, the which, while I was penning, I received information of the breaking forth of those Principles reproved in Chap. 7, 8, 9. and rememb'ring what I had read as writ by him that's chief in the Apostasy to wit, Tho. Tillam, I purposing to speak someding to the particulars, thought it good also to add in the Margin on each of the particulars somthing that might be as a confirmation to the Truth, and a witness against him, and such others that take part with him in these things, and that might stop the mouths of gain-sayers, they seeing what his principles were when we owned him, and by what is said in the forecited Chapters what the Testimony is we bear against him and them. And withal considering how in respect of the other particulars I had read and observed in the Writers of these late times (which are almost all that I have quoted) such passages that tended to confirm the things; Yea in such particulars as themselves owned nor practised not, I thought good to Transcribe them, and that (as near hand as I could) over against each Section wherein these particulars are spoken of and to; As also to amplifie (at least in some of the things) for the Readers profit, in that I being but brief in them. And the good Lord in whose hand are all blessings, blisst for the spiritual profit of his People in this day of great defection.

To the Reader.

I do acknowledge, that as amongst those I now stand a Member, I received what I have and enjoy. so to those in an especial manner, I owe my Self, and all my Parts, Graces and Abilities, and through Grace I am willing to keep with them, and to spend, and be spent among them, and do desire to Answer the Charge that's upon me concerning them as from the Lord, and not to do as too many do in this day, (who deserve to be sharply reprove) to take the Gifts given me for their use, and give them (much less to sell them) to any other, though there may be some plea by reason of the present need to be much abroad; And yet as I have opportunity, by and with their consent, which I oft freely enjoy, it's my earnest desire to be useful in the bands of the Lord to others; even to the utmost parts of the Earth, if God should call me to it, for through Grace I count not my life dear to my self, so that I might finish my course with joy, and the Ministry I have received of the Lord, to testify to the Gospel of his Rich and Free Grace.

But seeing it is so, that I cannot as I do desire be of such use to many in the things of God by a coming to them in person, I have been willing to visit them in this sort, with these lines, hoping they will receive them in love, read them with diligence, and endeavour to profit spiritually by them; to the which end, I would desire the Christian Reader to beware of Pride, Passion, and prejudice, three steps to Apostacy, and also of a carnal careless spirit, that when by the power of the Lord, (through the truth clearly shewing,) they be conviased, that they should (as too many do) let all dye and never come forth in practice, lest it fall out to them and with them, as it hath done with many in these late dayes, that not living up to their light, have come under the judgement of a hardened spirit, and so come to oppose the Truths they once saw, and were near to subject to the Lord in, and oft times of all opposers those are the worst; for the revolters are profound, Hos. 5. 2. But as the Lord hath been, so I certainly know he yet will be a reposer of them all; and his hand will fall heavy on such in the day of his Judgment, for not on'y shall such as have not sought the Lord, nor enquired for him be visited in that day, but also all those that are turned back from following him in his pure, precious, and pleasant paths, Zeph. 1. 4, 5, 6. But for the thorough-spirited Christian the Lord will bless him, and guide him continually, and satisfy his soul in drought, and make fat his bones, and he shall be like a watered garden, and like a spring of water, whose waters fail not, Isa. 58. 11. And Ob therefore you my dearest, who truly love and fear the Lord, let me intreat you, and in intreating you prevail with you to be faithfull to the Lord, in this day of turning aside, to the right hand and to the left, that as you have received Christ Jesus the Lord, both in respect of Justification, and in respect of Sanctification; so in true love to walk in him, and with him, rooted and built up in him, and established in the faith,

To the Reader.

ye all have been taught, &c. and earnestly contend for the faith (in your stations, measures and degrees, both by word and practise) that was once delivered to the Saints. Also let me prevail with you for Christ Jesus sake, to be thorow-spirited in the wayes and ordinances of your Father, and not to cast away any thing thorow pride, passion, prejudice, or love of the World that's commanded by your Father, nor to count that common and unclean which God your Father have sanctified, neither to dis-joyn and part asunder the precious Commands of your Father, which be for your good and benefit bath joyned together: But, 1. to see to this, that your hearts be sound and sincere in Gods Statutes: And 2. that you have respect unto all his Commandements, and then shall you not be ashamed. And to help you in these precious things, of such soul-concernment, I have given forth these things (as the Lord hath broughte them to my hand) contained in this Treatise, hoping you will read, and ponder them, and ponder the path of your feet, and as you are yet behind in any thing, so to turn your feet into the way of the Lords Testimonies, and therein to continue to the end, that you may be saved, and that I, and others of the Lords Servants may rejoice in that we have not run in vain, nor laboured in vain, but that when our Lord shall come, we may together enter into his joy, which God for his Christs sake grant; So praye him, that yet again, can, and doth subscribe himself, a willing Servant to the least of Christs Lambs,

John Cowell.

Divine

(1)

Divine Oracles.

The Introduction.

*What the Great Work, and Main Business of the Sons and Daughters
of Men is ; and how greatly this great Work is neglected.*



Hat the Great Work, and Main Business of the Sons and Daughters of Men, is to endeavour obtain the re-
ward of Eternal Life; But the wicked shall have due pun-
ishment, Constant. Ora. to the Clergy cap. 23.
(viz.) any of them in particular) in a way of

Free and Rich Grace enjoyed God the Father and (int) the Son, That life of the
in a way of blessed fellowship and communion, by, and in the spirit, with the rest of Saints, being ministered unto by Angels, Creature is most perfect, which
they might also enjoy fellowship and communion with the Father, the living, and ther, and the Son, and the Spirit, and the Saints, and Angels for life-giving God; ever hereafter in the fulness of glory, is so evident and clear, not therefore the Nat-
only in the Scripture, but also to all (that have an eye to see, or life is to live to
an heart to understand) that I need not, and therefore (at this time at least) shall not stand to discuss it. Sat. Divin. 2.

Yet notwithstanding this be so clear as it is, both in it self, and to enlightened souls; How do the most of men, not only the pro-
phane, but professors also, live exceedingly below this most excel- Grace teacheth a
lent and blessed thing, as if they heeded not either communion or practise. A gr-
with God here, or the freedom from Hell, the salvation of theirious heart de-
precious and immortal souls, in the enjoyment of communion fires to be taught
with God and Christ for ever hereafter. Being taken up with not that be may
lower glories, living too too much in underneath enjoyments, talk as too many
till they come (if mercy prevent not) by the Worlds drinking up do, Haf, touch-
their spirits, the one to say (viz. the prophane) either there is no stone of true
God, or to God, depart from us, and what can the Almighty do Grace, p. 105.
for them? Feb 22. 17. And the other (viz.) Professors, it is vain
to serve God; And what profit is it to keep his Ordinances, and

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Why is the love to walk mournfully before him, and so turn to call the proud of God, and so happy? &c. And to say (as too many in these late dayes have the service of done) the Table of the Lord is polluted, and the fruit thereof, God, the first and great Commandment, before, and even his meat is contemptible, slighting, denying, and opposing his pure, precious, pleasing and profitable Wa^{ys}, and Commandments, *Mat. 1. 12. 3. 14, 15.*

love of our heart, and having made some impressions there, I am engaged to cause be is the speak for the Lord and his Truth, according to the measure I have received from him. As also to give forth a Testimony to the Truth, that it may speak for us, (w^s. my self, and my faithfull Brethren) against all the false charges of Dissenters, and against gier. Help to such as are risen up to speak perverse things to draw away Disciples after them; That as it is known to God that tryeth our hearts, so it may be manifest to others, that we hold the Head Christ Jesus, from whom the whole body by joynts, and bands having nourishment ministered, and knit together, increaseth with the increase of God, *Col. 2. 19. Eph. 4. 16.*

They that know not God to be their condition in the state of Creation: But they sought out many Inventions, there was their Degeneration, *Eccle. 7. 29.* That and the onely thing to be done, to fear God, and keep his Commandments is the whole duty of Man, and that's the way, as by, in, and through the Lord Jesus of feared, know the Restoration: And that those that are restored, so as to fear, him not aright; love, believe and serve the Lord, continuing constant therein to Such receive the end, shall be brought into a blessed Estate of Glorification, little benefit by *John 17. 24.* That before there can be that fear of God, and obedience to God, and worshipping of God in Spirit and Truth, as Touch-stone of there ought to be, *John 4. 24.* There must be a Divine, Precious, True Grace. p. Spiritual and Experimental knowledge of God, and of Jesus 102. Christ, whom to know is Life Eternal, *John 17. 3. Rom. 10. 14.* A man therefore must know God, This is known by the Children of Truth, and is witnessed to and Himself, the by the Spirit of Truth, in the Word of Truth, the Holy Scri- Law and the ptures.

Gospel in some tolerable measure before he can make acceptable prayers to God through Jesus Christ, Smith Pattern of True Prayer, p. 26.

CHAP. I.

*Treateth of the Infiniteness of God, and his out-goings in the Work
of Creation ; Of Mans Fall and Degeneration ; And of the
True and only Way of Life and Salvation.*

Sect. 1.

Seeing then that there is such an absolute necessity of Divine Knowledge in an Experimental way and manner of the Divine and Blessed Being ; God, in Christ, in order to Divine Acceptance in Divine Performances. It's therefore requisite to begin first with him, in some Discourse of him, who with the first and last is *He*. Who is, and who is to be acknowledged to be, Heb. 1. 6. And to be that One Infinite, Eternal, Immortal, Immutable and Almighty being, 1 Tim. 1. 17. Mal. 3: 6. The only Wise God, abundant in Goodness and Truth, Exod. 34. 6. who hath his being of himself, and gives being to every Creature, Acts 17. 28. with whom is no variableness, nor shadow of turning, Jam 1. 17. with whom is the Fountain of Life, in whose light do we see light ; And in the measure he graciously giveth to his, each in his measure and degree do they see him (in the face of Jesus Christ, 2 Cor. 4: 6.) who is light ; yea, their Light, Life and Joy, in whom there is no darkness at all ; who gives to his People the knowledge of himself, through his Son, by his Spirit, as a God that pardons Iniquity, Transgression and Sin, Jer. 31. 34. as God that justifies them, and will everlastingly save them, Rom. 8. 33. Isa. 45. 17. who is with his people in the fire, and in the water, to help and strengthen them, and to uphold and comfort them, Isa. 43. 1, 2, and 41. 9, 10. And is he that gives knowledge to his people ; not a Bare, Barren, Notional, or Brain-Knowledge, but a True, Real, Spiritual, Experimental, Fruitfull, and Inward Heart-Knowledge, Jam. 1. 17. Jer. 31. 34. That so they might Love, Live to, and Obey him, with all their Heart, Soul, Mind and Strength, Deut. 30. 6. to whom it is Joy, Comfort, and blessed sweetnes so to do, because he loved them first, 1 John 4. 19. For it is joy to the Just to do Judgement, Prov. 21. 15.

upon the creature, so as nothing is to him contingent or uncertain ; He is most holy in all his Works, and in all his Commands, Decalos, Faith, Congregations, p. 3.

Sect. 2.

God Created Man in his own Similitude and Likeness, the Noble and Supreme Creature, in a State of Purity, and Innocency, in the Paradise made. But he was made a Mighty Monarch, and great provision of Rest; Induced was made for him. He was wonderfully made, for in his-making him with a noble there may be read in an eminent manner, the Unity of the Three Spirit of Reason in One; Father, Son, and Spirit; The Father by the Son in the blessed abundance of his Magnitude, power of the Spirit, for there was a concurrence of all (as let us, daintily, and made him Lord of his whole Creation, engage him to, and in the service of his Maker. Gave him Dominion over the Earth, and Seas, and all Things therem; so that all were given into his hand. Glimps of Glory, page 30.

Sect. 3.

God having Created the Heavens, and the Earth, and all the Sabbath, The Host of them, He saw all that he had made to be very Good, it Sabbath, Mar. 1. was all in its Purity, Lustre, and Beauty; in the close of the fifth 27. 28 — it fig-day, Gen. 1. 31. for fig had not yet defiled it. And he having nisfath rest, or a placed Man in Eden, that Paradise of Pleasure, and Place of Deing— because of light, charging him upon pain of death (and therein, and there the vacation to by notes forth life in his obedience) not to eat of the Fruit of the Divine and Religious Duties for self, and ceases as to a putting forth of himself in that manner he the practice of did before. He now rests, and is refreshed in beholding all that which the seventh day was he had made to be very good, Exod. 31. 17. Gen. 1. 31. He now sequestred from takes a day to himself, having made fix for, and given them to the rest, and sanctified to God. He now keeps Sabbath, he keeps the seventh day as a Sabbath to God, bath, not only to leave Man an example (Eph. 5. 1.) but also to Simps. Lex. p. encourage him in so good a work. 154.

The Sabbath day was Hallowed, when God had severed it from common Labour and Employment, to be spent in heavenly Exercises and Meditations, whereupon it is named the Ho'ly Sabbath of Rest to the Lord, Ainsw. Communion of Saints, p. 56.

He Rested, Gen. 2. 2. He Sabbathized, &c. and not only rested (Kept Sabbath) himself, but having made Man a fit Instrument to serve

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serve him (he being made upright) He makes it for him, and gives it to him (*viz.* to *Adam*) there being then no other Man but *Adam*. The word made [Mark 2. 27.] Respects the beginning, and refers to that word sanctified, Gen. 2. 2. And this glorious Man, *Adam*, with his Glorious and Gracious Creator keeps Sabbath in his estate of Innocency, for his estate being an estate of natural perfection, admitted of no degree of disobedience : But having elsewhere spake of this, I pass it here. And man being in his estate of Natural Perfection, in his Paradise of Pleasure, in Authority over the Creatures, He, with the rest of the Sons of God, (*viz.* the Angels) sing together, and shout for joy, Job 38. 7.

Sect. 4.

But when the Angels that kept not their proper place, or their first estate, were in Divine severity dealt with, and cast down to Hell, 2 Pet. 2. 4. Jude 6. They envy mans happiness, and design his ruine and overthrow. They not abiding in the truth themselves, do by lying and deceipt beguile the Woman, and by her snares of Satan, the man (as to this day they do their depraved Off-spring) so that they eat of the forbidden fruit, and finn'd against God, and thereby came under the Curse, and so all had returned into a Chaos of confusion, had not God held forth the Golden Scepter of his way or gate unto Grace, in and by Jesus Christ, the promised Seed, and blessed salvation, & life Messiah, and by him all things consist, Gen. 3. 15. Col. 1. 17. that he knowes, or can see ; for whatsoever was in himself, in his first estate, is now lost in Transgression, Glimps of Glory p. 33.

Sect. 5.

By whom, and by no other is Life and Salvation brought into The grace of God the World, and whosoever believeth in him shall not perish, but is manifested in shall have Everlasting Life, John 3. 16. This is he of whom Moses and the second Covenant the Prophets did write, Jesus of Nazareth the (supposed) Son of Joseph, who was in many promises held forth in the Fathers of old, Gen. 3. 15. and 26. 4. and 28. 14. And in many Types and Shadows in the Time of the Law, Exod. 12. 5, 6, 7. Levit. 16. 21, 22. Numb. 26. 8, 9. was Prophesied of by the Prophets, who spake of him from his Conception in the Womb, to his making intercession for his Saints in Heaven, yea, and of his Coming, and Kingdom too, Isa. 7. 14. and 53. throughout, Jer. 23. 5, 6. Isa. 32. 1. Psal. 72. 8. And when the fulness of time was come, God sent him forth, made of a Woman, made under the Law, that he might Re-

saving graces, and to enable them unto all Holy Obedience, as the evidence of the Truth of their Faith, and thankfulness to God, and as the way which he hath appointed them to Salvation, Asiem. larg. Catec. p. 9.

deem them that are under the Law from its Curse and Malediction, Gal. 3. 13. And that by his being made a curse for us; as it is written, cursed is every one that hangeth on a Tree: And might bring us into relation with his Father, that he might (God sending his spirit into our hearts) cry abba Father, Gal. 4. 6.

Sect. 6.

Character, an express Image, Who though he was thus dealt with, was God, God with God, Heb. 1. 3. of one substance with the Father, being the brightness of his glory, and the express character of his substance, Heb. 1. 3. And is perfect and absolute over all blessed for evermore, Rev. 9. 5. And he thought it fit to take the form of no robbery to be equal with God, yet he took on him the form of a servant; and being found in fashion as a man, he humbled himself that of a servant, and became obedient to death, even the death of the Cross, max. of character Phil. 2. 6, 7, 8. O mighty and wonderful mystery! for God to be engrave, set, or manifest in flesh, &c. 1 Tim. 3. 16. That he that was rich, should give a mark, become poor, that we through his poverty should be made rich, Simps. Lex. pa. 2 Cor. 8. 9. great grace, and rich love indeed; O what a most glorious designment of God was this in behalf of poor sinners? What words are sufficient to express this? the tongue of Men and Angels cannot sufficiently speak it out. With what Divine Affection, and True and Dear Love to Christ should this be discoursed of? And what choice endearments of soul should (and doth, that he is doth) it lay the sincere worshippers under, to love, to live, yea, to partake of the same essence, and dye to for this precious Lord Jesus, if he call to it, Acts 21. 13. it doth perfectly release us willing to shed our hearts blood for him, who shed semble his na-his hearts blood for us. And hence he is the second in order, Heb. 1. 3. The brightness of his Glory, and the character of his Person. Ames Mar. Sacra Divit. pag. 18.

Sect. 7.

This grace was The mystery I am discoursing of is indeed very deep, that sinners should be saved, that rebels should be pardoned, and such God in a mystery gifts bestowed upon them, Psal. 68. 16. that enemies should be won, which God made friends, and that such as were at such a distance should be but fore-determined so near together, Eph. 2. 11, 12, 13. Should be brought mixed before the into so glorious a union, into such close and clear communion, world, unto our and be bow'd by divine power into such blessed conformity, and glory; but it was brought under the hope of, and expectation of such infinite bid, -- the Principality of this world glory, John 17. 21, 23. 1 John 4. 3. Psal. 110. 3. Th. 2. 13. O how sweet it not, -- might this ravish the heart, and melt the soul, and endear the affections of God, and to Jesus Christ, and to his pure wayes, and good the way precious spiritual appointments. And from the beginning of the world it was kept secret, and hid in Him. Ainsw. Commun. of Saints. pag. 12. C H A P.

CHAP. II.

Treateth of Election, and of the Coming of Christ into the World to save Sinners, &c. And of his Relation to his People.

The restoring of
Man, is the lift-
ing him up from

an estate of Sinn
and Dead, into

an estate of grace
and Life. The

cause of this re-
storing, was the

mercifull purpose
of God, Eph. 1.

9. According to
his free good will

which he had
purposed in him-
self; for there

was nothing in
man, which could

confer any force
to procure this

restoring, but ra-
ther much which

made to the con-
tray, as sin, in

which there was
an enmity against

God; which in

that respect doth
commend this

love of God to-
wards us, Rom.

5. 8. but God
commends his

love towards us,

in that when we
were yet sinners,

Christ died for

us. Ames Mar-

Sacri. Divin. P.

79.

True faith re-
ceives the pro-

mise with the
terms and con-

ditions it requi-

reth; and when

they soever believeth,

We are to understand that this great Designment was designed in Eternity, for before the World was, these things were resolved upon, as is with abundant of clearness held forth in the Holy Scriptures, Rom. 9. 11. 18, 22, 23, 24. Eph. 1. 4, 5. 2 Tim. 1. 9. Acts 13. 48. For whom the Lord did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified, Rom. 8. 30. Here is the divine link, and blessed chain of mans salvation, well it might be said : Behold what manner of love the Father hath bestowed upon us, &c. 1 John 3. 1. And though many that have gone far in a profession, and have seemed as Stars and Pillars, have degenerated, espousing in this day strange interests, having made shipwrack of Faith, and a good Conscience ; Yet nevertheless, the Foundation of God standeth sure, having this seal, the Lord knoweth them that are his, 2 Tim. 2. 19. But let every one that nameth the name of Christ depart from iniquity ; for they that would enjoy the end of Faith, the salvation of the Soul, must continue in the Faith, and not be moved away from the hope of the Gospel, Col. 1. 23. Though Bonds and Afflictions abide them for Christs sake, and the Gospels ; for they that suffer with Christ shall reign with him, but those that deny him, he will deny them, 2 Tim. 2. 12. And without holiness no man shall see the Lord, Heb. 12. For as God hath appointed the End, so also the means that leads to the End. So that though I own, and speak of, and for the election of grace, of a remnant, according to the election of grace, which is so purely of grace, that there is no work, of what name, nature, measure or degree soever, to be once named in that respect, as if the Lord had respect to them in his divine foresight, as a motive to move him in that of election. Yet this I undoubtedly affirm, that it is not without works in respect of its effect ; for though sanctification and holiness is not the cause of justification, yet certainly sanctification and holiness is an effect of justification, and holiness becomes the house of God for ever, Psal. 93. 5. Therefore let none dare, under pretense of being elected, live as rebels, and who

or is persuaded they lust, for God will lead such forth with the workers of iniquity, but peace shall be upon Israel, Psal. 125. 5.

ing promised, without obedience to the command annexed, doth deceive himself, Laws Exp. Epis. Heb. p. 284. Certainly sin is more sinfull, where grace is more plentiful, Brigham. Rev. Apocal. p. 159.

Sect. 2.

Infinite wisdom did cast the whole design of Mans salvation into the mould of pur- chase and free- all other things this must not be forgotten : Herein was God the Father's love demonstrated in his giving him forth, and in giving him forth to dye, 1 John 4. 10. And herein was his love manifested, and the honour of grace that came by water and blood, not by water only, but by water most highly advanced, that the carnate, was conceived by the over-shaddowing of the Highest in thought of merit neither growing up in Wisdom and Stature, was in favour with God and nor obstruct the Man, Luke 1. 31, 35, and 2. 52. who went about doing good, and other, Baxt. St. healing all that were oppressed of the Devil, for God was with, Nest. 1 part, p. Acts 10. 38. And having lived a Righteous life (his hour being come) he gave himself up freely to dye, even the death of the Cross, being Betrayed of Judas, one of his Followers, and Consecration in the demned of Pilate, (notwithstanding manifest conviction) he was promises, as delivered up to be Crucified, his own not receiving him, but requiring this proceed against him, Mat. 27. 20, 21, 22. Who was principally in the Crucified, Dead and Buried, yet he Rose again the third day, according to the Scriptures, 1 Cor. 15. 3, 4. And he is now alive, and Christ as Crucified, Christ as Dying : It is Christ --- considered, as clothed in his Garments of blood, Jesus (our Blessed Lord and King) be sent unto us, which have and the qualifications of a Mediator and Reconciler ; it is the false Christs (whether within or without) that are, or may be so desirable abroad in the World, who is to be preached as a Crucified Christ, by sinners, and a fit object for Faith, Goodw. Christ set forth, page 34, 36.

1 Cor. 1. 23. who by his death hath made way into the Holy of Holies; hath consecrated a way for us through the vail, that isto say, his flesh, that we might draw near to God, *Heb. 10. 19, 20.* might come to the Mercy-Seat, and Throne of Grace, and might enjoy blessed smiles from God, in a way of sweet communion, and might obtain grace and mercy, to help in time of need, *Heb. 4. 16.*

Sect. 3.

This Blessed and Glorious Lord Jesus is he, by whose Death, Life is brought to those that believe in him, by whose stripes they are healed, yea perfectly cured; for in him they are compleat, &c. *Isa. 53. Col. 2. 10.* By whose griefs they have joy, by whose being made poor, they are rich, and by his bearing the wrath, they have peace and smiles. In whom they have redemption through his blood, the forgiveness of sins, according to the riches of his grace, whose blood cleanseth from all sin, *1 John 1. 7.* So that they that believe in him, and faithfully follow him, are without fault before the Throne of God, *Rev. 14. 5.* Who is a Father to his People, a Brother to his People, a Husband to his People, the Head of his People. The Lord, and Christ, a Christ to Save, and a Lord to Rule. The Child born, the Son given, on whose shoulders the Government is laid both of Church and State, whose Name shall be called, Wonderfull Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, *Isa. 9. 6.* To whom all Power is given both in Heaven and in Earth, who is the Wisdom of God, the Power of God, the Word of God, the Man of his right hand, his Fellow, his Son, his Only begotten Son, his Elect, in whom his Soul delighteth, and in whom dwells the fulness of the God-head bodily. And all this, and more also in behalf of his People, his Redeemed Ones, his Elect, in whom his soul delighteth, who are near, and dear to him, the price of his Blood, the fruit of his Agony, Sweat, Labour and Travel, Sighs, Groans, and Tears, and sore Perplexity both in Life and Death, the Members of his Body, of his Flesh, and of his Bones; that they by Believing in him, Living in him, and Living to him, might have Joy, Peace, Strength, Satisfaction, and Consolation, to whom his Consolations are not small.

Sister and Spouse, Cant. 5. 1. Goodw. heart of Christ in Heaven, &c. Page 95, 96, 97.

CHAP. III.

*Treatise of the True Ministers of Christ, and the way of their Service, and
of the Divine way of Fitting, Furnishing, and Enabling them to the
work they are appointed by their Lord and Master.*

Sect. I.

By the benefit of Christ, and his death, the Gospel dreed? Is Free Grace to be proclaimed to every Creature; to sinners, to the world of sinners? And whosoever believeth, and is baptized shall be saved, but he that believeth not shall be damned, *Mark 16. 15, 16.* It is to be Tended, Preached and Proclaimed for Gods Glory, Christs Exaltation, Sinners Conversion, Saints Consolation, Satans, Antichrists, and Implacably wicked mens Confusion; and that by those that have Grace given them from on high, enabling them thereunto; For as every man hath received his only begotten Son, who paid by his death a sufficient ransom for all our sins, and that he sent not his Son to condemn the world, but that the world by him might be saved; that he dyed for sinners for us all unadvisedly; that he gave his flesh for the life of the world, that he being Crucified, God exalted him to be a Prince, and a Saviour to give repentance to Israel, and remission of sins. *Acts 2. 23, 24, 25.* They do encourage the Brethren in the discharge of their duty according to grace given them; and are carefully, conscientiously, constantly, spiritually, and freely to perform their own duty, as they

they will Answer it in the day of the Lord; whether they are such as are sent forth by the Lord, and his People, according to *Act 13. 1, 2.* for the gathering of the dispersed, or called forth by the Lord, and his People, according to *Act 14. 23.* for the feeding, nourishing, comforting and confirming of the converted, separated, and united.

Sect. 2.

These Messengers of the glad tidings of the precious and blessed Gospel, that are sent forth for the gathering of the dispersed, are in the Scriptures distinguished by the Names of Apostles, Prophets, Evangelists, who having laid the foundation, to wit, Jesus Christ, (for other foundation can no man lay, 1 Cor. 3. 11.) and set things in some blessed order, others (fitted thereto by the Lord) are to build thereupon, but they must take heed how they build thereupon; And these are distinguished by the Names of Pastors, Teachers, Elders, Deacons; the three first are to be more especially exercised in the Word and Doctrine, in Teaching, Feeding, Overseeing and Ruling; the latter is to serve Tables, yet are they not to be hindred, but encouraged, if they have a gift of Teaching in the exercise of it.

These are the seven sorts of Officers (a perfect number, Pro. 9. 1.) raised up by the Lord for his glory in the good of his people, in opposition to, and who are to be the opposers of those Seven Thousand Men, of Name, of Antichrist's Hierarchy, with whom the Lord purposeth to deal severely for all their Fornications, Adulteries and Abominations in the day of the Resurrection of his slaughtered Witnesses, and of the Exaltation of Himself, and of his Blessed Cause and Interest, Rev. 11. 13. And notwithstanding all their strength and force, this is the purpose of the Eternal God, and he will certainly accomplish it; He will bring down the noise of strangers, and destroy out of Babylon the great voice, Isa. 25. 5. Jer. 51. 55. He will bring down their Mountains, and exalt the Valleys of his People, and the Head-Stone shall be brought up with shouting, crying, Grace, grace unto it, Zech. 4. 7. Isa. 40. 42, 5.

Ecumenical, National, Provincial, or Diocesan Bishops, but Elders of one congregation, who in the same sense are also called Bishops in the Scriptures. Ordinary Ministers are either Pastors and Teachers, or Ruling Elders. — The right of calling an ordinary Minister is in the Church, to whom he must serve, Act. 14. 23. By these Officers Christ hath sufficiently provided for all the necessities of his Church. Atcol. Mar. Sacr. Divinit. 203, 204, 205. The truth is, each particular Church, had all Christ's Officers and Ordinances in their Times; Even the Bishop with his Presbytery was in each particular church, as I undertake to prove, — So far the Independants are nearer the Right then most others, Baxter's Saints Rest, 3 Part. Mar. par. 2 5.

But especially in these latter ages, when the world was grown more wise and learned, did the Lord purposely chuse the weak and foolish and unlearned to confound them; A company of poor Fishermen, Tent-makers, and the like, must write the Lawes of the Kingdome of Christ; must hence be the wise, and Disputers of the World, and must be the Men that must bring the world to believe. Doubtless as Gods sending David, an unarmed Boy, with a sling and a stone against an Armed Giant, was to make it appear that Victory was from Himself: So his sending these learned men to preach the Gospel, and to subdue the world, was to convince both the present and future Generations, that it was God and not man that did the work.

The Divine way of fitting, furnishing, and enabling these servants of the Lord and his People, before spoken of, for the precious (though painful) work of the Ministry, is not the setting them to Universities to learn Arts and Sciences, that having served an Apprentiship, must needs be Ministers right or wrong, whether they are the Taught of God or no, or have learned of Jesus Christ, as the Truth is in him by the blessed teachings of his Spirit, so as thereby to Preach and Minister in Divine things, as is the way of the Nations who are Adulterated from the True Way and Ministry of Jesus Christ, (not but that learning may be useful in its place, being used only as a hand-maid, not made the Mistress, as too oft it is by the most that have it.) But it's a more Pure, Precious, and Spiritual way, the Lord having met with, and wrought blessedly upon the soul, to found and saving conversion, and by his Power and Spirit, engaged to a willing-obedience to him; And they by going in the foot-steps of the Flock, having gotten to the place where Christ Feeds, even among the Lilies, his separated Societies, which is the School of which Christ is the Chief Master, where he teaches, fits and enables, such as he intends to use in his service; And so being taught, fitted and enabled by him, to, for, and according to the works he or they are to be employed in, by the Master of the Family, the Head of the Church, the Lord of the Harvest, they are in a Solemn, Holy, Humble, and Heavenly manner by the Church (to whom it doth belong,) called forth, and set apart, by Tryal, Election, and Ordination, each in the way and season of it; And so being in this way of God set apart for his work, *Act. 14. 23. and 13. 25, 33, 4.* *1 Tim. 3.* May, yea ought in the Authority of Christ to proceed in their work, to whom the People of Christ are to submit, *Heb. 13. 17.* in the Lord, and for the Lords sake; And to provide for them, as the necessity of the persons require; who are to do their duty, freely and faithfully, without bargaining or indenting for so much by the year, *Mat. 10. 8.* And to remember this, that having Food and Rayment to be therewith content, *1 Tim. 6. 8.* And for Examples sake, and to make the Gospel without Charge, as they have oportunity, and ability to labour with their hands, that in so doing, they may support the weak, *Act. 20. 35.* being rather a help (if they are able) then a burden to the Flock and Church of Christ.

Baxters Saints Rest, 2 Part, p. 247. In all the servants there is no Dominion but a Ministry. Bishop Usher out of Optatus, Ans. to a Chal. p. 116.

C H A P. IV.

*Treatise of the True Church of Jesus Christ, of their Calling, Separation,
and Spiritual Union; And the True and Right way to grow
in Grace, and in the Knowledge of Christ.*

Sect. I.

THe which Church of Jesus Christ, is a People called, and Que. Who are called out of, and separated from the World by the Lord, this Church of by the work of his Spirit in the Ministry of the Gospel of his Christ? Answ. Grace, to believe in, to have fellowship with, and obey the Lord They are a company of Saints, Jesus Christ (whether actively, or passively,) giving up themselves 1 Cor. 1.2. and to him, and each to other, to watch, and to be watched over by 14.33. Gal. 1. each other, walking together in Communion in the Ordinances 22. Rev. 1.20. of Jesus Christ, according to that measure of Light and Knowledge they have received from the Lord, to the Glory of God, the into which societies here on Earth though Comfort and Edification one of another, Rom. 1. 6,7. 2 Thess. 2. some Hypocrites 14. 1 John 3. 23. 1 Cor. 1.9. Rom. 6. 17, 22. Heb. 3. 13. 1 Thess 5. 11. creep yet till God discover them,

They are called, and called out, called out of, and from the World, to worship God, to worship God in Christ, to worship God in Christ, in Spirit, and in Truth, John 14. 6. and 1. 23, 24. Ecclesia, the Church, or an Assembly called out to worship God; So its rendered by the Learned, both in their Latine Dictionaries, and Greek Lexicons. They are called out from the World, from the False Church, from the Cities of the Nations, whose Constitution is False, Ministry False, Members False, Ordinances False, Government False, Maintenance False, False both for Matter and Manner, being a Confused Mixture of all sorts together, Teaching, and Practising the Commandments of Men, for, instead, yea, in opposition to the Commandments of God, and Ordinances of Jesus Christ; And after a fleshly manner bringing in Babes instead of Believers, catching them in their Cradles, to be sure of them, fearing (in all likelihood) that when they come to years of Discretion, they will Contemn their Traditions, and so in the whole worshipping according to their own Invention. But for those that have a hand in these impure mixtures, and confused practices, as they do not Answer the will of the Lord, are not as properly his mouth, Jer. 15. 19. So they must expect to Answer it in the day of the Lord. And did not a gift blind the eyes, (viz. the yearly Hire) the Learned could not (in all likelihood) be so ignorant.

by men from the rest as to make such impure mixtures : But however, though the pattern of Civill Multitude go on in this way, we must not follow them to do Evil; specially the Romane ; But it is — of one Congregation, the Members whereof are combined amongst themselves, and do ordinarily meet into one place to the Publicke Exercise of Religion, Amst. Mar. Sacr. Divin. pag. 201.

Christ must first Redeem us, and God by his Word and Spirit renew us, and so make a Church, before any service acceptable can be performed to him, Lawl. Exp. Epist. Heb. p. 162.

The True church is a People called of God by the Gospell, from the world, unto the Communion and Fellowship of his Son Jesus Christ, in whom they are coupled and built together to be the habitation of God by the spirit, Ainsw. Coun. Poyl. pag. 115.

Sect. 2.

What Age was there ever in the world, since light was separated from darkness, — Therefore as we ought, so we do say, we that have received grace to testifie to the Gospell, to all that love and fear the Lord, Come out from amongst them, and be ye separate, faith the Lord, and touch not the unclean thing and I will receive you, 2 Cor. 6. that heard not of 17. Come out of her, (viz. the False Church) my People (faith separation from the Lord) and partake not of her sins, least ye partake of her Plagues, for her sins have reached unto Heaven, &c. Rev. 18 4, 5. The first man Adam — And labour in your utmost, O ye precious ones that are the Redam fam it — deemed of the Lord, to know where Christ feedeth, and where he liketh, — Abram maketh his Flock to rest at noon, and be not as such as turn aside him was called from the Flocks of his Companions ! Cans. 1. 7, 8. And to enter of Chaldee, gage to, and encourage in this so good a work, as a true, entire, Lot out of Sodom — Gospel-Separation ; That which we have seen and heard, we are Discipulos from ready and willing to declare unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.

See God himself did teach it, when he made a separation between the Womans Seed and the Serpents, Ainsw. Coun. Poyl. pag. 37.

Sect. 3.

And as God is the which precious Gospel-fellowship of Saints Divinely united, so if we be together in the wayes and apointments of Jesus Christ is, and dwell in love, ought to be a fellowship, as with the Lord who is a spirit, John 4. we dwel in God, and God in us, 24. so each with other in the spirit, Gal. 3. 26, 28. Eph. 4. 3. John 4. 16. — 2 Cor. 13. 4. 1 Cor. 12. 7. to the 13. and 4. 20. Not so much from And because their attainments in Eternal Conformities, (as too many too much preesse to), though oneness therein be desirable, (as it sutes Excellent way with divine will,) yet not that the light and attainments of one, thru the enjoyment of some few should be set up as a standard to the rest, thereby Prophets, Teachers, denying communion with all, except of that size and form ; so as, working of making communion to be more in Form then in Spirit, Life and mi-Power, thereby forgetting the more excellent way, 1 Cor. 7. 17. and

and 12. 31. and 13. 1. to the 10. But to receive such as be weak *miracles*; yet in the faith, forbearing to judge one another, but to judge this ^{then all know-}
rather, that no man put a stumbling block, or an occasion to fall in
his Brothers way, Rom. 14. 1. to the 17.

all are to be prized, and earnestly coveted: Therefore such Believers, and such Churches as abound in all those things, with less love, Jesu's Store-House, &c. pag. 129, 130.

Yet in the midst of this Divine Tenderness flowing from the bowels of love to the precious appearances of the Lord Jesus, let none dare to be negligent in enquiring after, or in doing their duty; for as we know, so we affirme, that as it is the duty, so it ought to be the care of every member in particular, to know, and to perform (from a principle of pure love) the whole counsel of God concerning them, walking worthy of the Lord to all pleasing, being fruitfull in every good work, and increasing in the knowledge of God, Col. 1. 10. And then shall they not be ashamed, when they have respect unto all Gods Commandments, Psal. 119. 6.. * And that Souls may grow in Grace, and in the Knowledge of Jesus Christ, they are to be earnest with the Lord by prayer, Pbd. 4. 6. And diligent in the search of the Scripture, John 5. 39. To wait constantly, attentively, and affectionately upon God in the Ministry of the Word, Heb. 10. 25. Seeing to this in an especial manner, that (in all they do) their hearts be sound and sincere in Gods Commandments, and then shall they not be ashamed, Psal. 119. 80. And whereto any have already attained; let them walk by that Rule, and mind the same thing, and if in any thing they be otherwise minded, God shall reveal even this ^{creas} grace in unto them, Phil. 3. 16.

from the world, raising them up to a higher pitch of Heavenly-mindedness, teaching them which way to prevent occasions of sin, and to beat back the Temptations of the Devil, Mar. Touch-stone of Grace, p. 348.

CHAP. V.

Showeth what the Moral Commands of Christ are, as it respects the Ten Words Recorded, Exo. 20. with a brief discourse upon every one of them;

Sect. 1.

And inasmuch as in this break of the day of Gospel-Glory, there is not that clearness in, and withal, as we wait, look, and long for, according to the promise of the Lord, Isa. 11: 9. and 40. 5. Dan. 12. 4. And that therefore, and as arising hence, there is yet some variety in the understandings and practises of

many of the truly Godly, who are waiting to hear, and willing to know and understand, that they may do the will of their Father, that as they believe in him, so they might fully follow him in their Day and Generation. Therefore I shall according to divine Assistance, proceed further on in these Divine Oracles, hoping that through the blessing of the Lord, I shall be of some use to those that are waiting at Zions Gates, that they understanding the will of him that died for them, may give up themselves to him in their lives, manifesting their loves to him, in a holy subjection to him ; as also to those that are already added to the Churches of Christ, that they also may come to know what is the will of their precious Redeemer, that they may further manifest their loves to him, by keeping his Commandments, for this is love that we keep his Commandments, and his Commandments are not grievous, 1 John 5. 3.

Divers—of them
wouldsafe not to
corrupt the Scri-
pture, but flatly
they deny the law
and the Prophets,
and under pre-
sense of their de-
testable and impious
doctrine of
seigned free
grace, they fall
into the bottom-
left gulph of per-
dition, Eul. His.
Lib. 5. Cap. 25.
All Gods com-
mandments bind,
the Conscience so
long as they are
in force; and his
moral precept, being perpetual, therefore bind the conscience to absolute obedience perpetually, Smith's Pat-
tern of True Prayer, pag. 1.

III. 174.

Sect. 2.

Nomos , The taking, or having any thing for God, but Jehovah the Lord ; also 18.—from noos that they take, and have him for their God ; So that neither in or natus, the mind Desires, Affections nor Actions, they be snared, so as to enquire or end, reason, for follow after any other God, but the Great God of Heaven and that the Law is Earth ; But that they Believe, Love, Fear, Serve and Obey him, right reason, ra- and that according to the Rules prescribed by him, viz. accord-
 thy ing

ing to his blessed will revealed in his word, the pure, precious, and holy Scriptures, and that with all their heart, soul, mind, and strength, continuing constant therein to the end, Exod. 20.3. Deut. 16.14 & 11.16. 1 Cor. 8.5. Exod. 23.13. Zec. 13.2.

In the second we are forbid to make to, or for our selves, to satisfy our Lusts, to worship or adore the likeness of any thing in Heaven above, or in the Earth beneath. There must be no bowing to, no adoring or worshiping of any such things, for God is a jealous God, and will visit such iniquity. Also that we keep from all false worships, so that neither in body or spirit we be present at it, or any way serviceable to it; And to observe purely, spiritually, readily, and constantly such Worship, and all such Commands as are required of us by the Lord in his Word, as respecting us in our day. Exod. 20.4. Deut. 16.22. Levit. 26.1. & 19.4. 2 Cor. 6.14, 15, 16, 17, 18. Ephes. 5.11. Col. 1.23.

In the third we are forbid the prophaning the Holy Name of God, the great and Dreadful Name of Jehovah the Lord. That we take not his name in vain, either in expressions or by profession, but to use reverently the Names, Titles, Ordinances, and Word of God; and in sincerity with faith and knowledge to be exercised in all the concernments of his Name, and Word. Which eminently strikes at that blind conceit, and deep deceit, that Ignorance is the Mother of Devotion; and that no inward virtue is required to make a man a member of the true Church. Doubtless this Command reaches to this, That whoso enters into a profession without such suitable power and experience, as is held forth in the Holy Scriptures, as respecting such or such a practice, it is no less then a taking the name of God in vain, and he will not hold such guiltless that taketh his name in vain, Exod. 20.7. Levit. 18. 21. & 19. 12. 1 Cor. 11. 26, to the 31. & 4. 20. Gal. 6. 7. 8.

*ther Apóstol
nemein, of gi-
ving, as that
which giveth
unto every one
their due, Simp.
Lex. p. 104.
Anomos, Some-
times the word
signifieth hea-
thenish, that li-
veth not accord-
ing to the law
of Moses, that
may be called
lawless. T. C.
Lex. p. 211.*

*In all the suc-
cession, and in ever-
y one of their
cities it is no o-
therwise then
the Law and
Prophets, and
the Lord himself
preached. Eul.
Eccl. Hist lib. 4.
c. 21.*

*For though no
tree that bears
fruit but hath
leaves, yet wo-
trees which bear no
thing but leaves,
Everard, Gol-
Treas, open, p.
320.*

Sect. 3.

In the fourth Command God requires the setting apart and keeping holy, as a Sabbath of holy rest to him, such a certain day as he hath himself in his Commandement certainly determined to be set apart to that end. The which day we are carefully to conscientiously, and constantly to keep holy to him, from all common uses, and worldly imployments, doing no manner of our work, but freely, spiritually, and with delight to spend it in the duties of holiness, necessity and mercy. The which certain day certainly determined by the Lord (that one Law-giver who is a-

*A jot, Iota, Mat-
5.18. Jod is the
least letter in
the Hebrews, —
to which the
Greek Iota an-
swereth, and
thereunto allusio-
n is made, one
jot, or one tit-
tle, that is, one
the least letter.*

A little, Cetia ble to save and to destroy, Jam. 4. 12.) is the seventh day, which
is expressly laid down in the heart of the Royal Law : But the se-
venth day is the Sabbath of the Lord thy God, &c. And its that se-
venth day on which God rested, when in six dayes he had created
the Heavens and the Earth, the Sea, and all that in them is. And this Command is amongst the rest confirmed by Christ, being a
part of that Law, of which one jot, or title shall not pass till all
be fulfilled, yea till Heaven and Earth pass away, and so all things
be fulfilled. And he owned it also both in word and practice,
and publickly proclaimed himself the Lord thereof, Mar. 2. 27, 28.
And is also confirmed to us by them that first trusted in Christ,
being witnessed to by them both in word and practice: and for
four hundred years at least was kept by those that next followed
after the Apostles, as may be observed in the Eccles. Hist. Socr.
Hist. lib. 5. cap. 21. and remains (according to the Spirits Testi-
(whether points
or accent) of any letter of the whole law, shall become void, pass
away from the law till all be fulfilled. Simpl. Lex. pag. 99. &
184.
• *Sabbatimōs,*
a rest, or keeping of a Sabbath, if by their rendering it so, let them make what day they will the Sabbath, they should answer the Command of God, but we know that no Lye is of the Truth. And those that would answer the
will of the Lord in this his pure, precious, equal, pleasant, and
profitable Command, must remember the Day as well as the Du-
ty, which is the seventh : But the seventh day is the Sabbath of the
Latine Translatiōn, a Sabbath, the keep-
ing of the day of Luk. 4. 16. Act. 17. 2. & 18. 4.
Ref. Simpl. Lex. p. 150. *Sabbatimōs*, Heb. 4. 9; the celebration of the Sabbath, T. C. Lex. pag. 268.
Sabbatime,—the celebration of the Sabbath, holy rest, T. B. Engl. Dict. *Sabbatisinus*, the celebration
of the Sabbath. So in Pid. Dict. & Thum. Dict.

Sect. 4.

The fifth Command respects a careful observance of order amongst men, according as the God of order hath appointed in his Word : as of Husband and Wife, Parents and Children, Masters and

and Servants; Magistrates of Gods appointment (which are such as are for the punishment of Evil-doers, and for the praise of them that do well, Rom. 12. 1. to the 7.) and Subjects, Ministers and Members, giving Tribute to whom Tribute is due, fear to whom fear, honour to whom honour, that so walking as to keep Gods order, we may have the blessing that's promised by him that's faithful to perform, Exod. 20. 12. 1 Pet. 3. 5, 6, 7. Eph. 6. 1, 7, 3, 4, 6, 7. 1 Pet. 2. 13, 14. Rom. 13. 7.

The sixt^h Command prohibits as to such actions or intentions All Kings, Magistrates, and People, ^{using} all means ^{and} ^{as} ^{all} ^{occasions} ^{of} ^{blood-shedding,} ^{wilfull murder,} ^{murdering of any,} ^{because God will} ^{not suffer the} ^{life of a man to} ^{go unrevenged,} that tend to our own or our Neighbours hurt, that neither in the ^{governments}, ^{and} thoughts of our heart, words of the tongue, or actions of the hand, we carry our selves so as to break this Command, but willingly and cheerfully to observe and keep the sweet Harmony and orderly course of Nature, amongst all as we ought, making it our businesse to preserve as our own persons and proprieties, so our Neighbours, Exod. 20. 13. Levit. 19. 17, 18. 1 Job 3. 15. Rom. 13. 8, 10. Jam. 2. 8, 9.

The seventh Command relates eminently to purity and holiness, that we do not in lustful affections, expressions, or actions, pollute, defile, or corrupt our selves, either with persons or things relating to Conversation or Worship; but to be holy and chaste in thoughts, words, gestures, and actions not only avoiding but opposing all occasions that any way tend to pollute, defile, or corrupt our selves or others. Exod. 20. 14. Mat. 5. 28. 1 Cor. 15. 33. Sover. oyl, p. Ephe. 5. 3, 4, 5. 1 Thess. 4. 4, 5, 6. & 5. 2. 1 Cor. 10. 6.

The eighth Command tends to the prohibiting of all Deceit, Coulenger, or Defraud, either in the action or intention of taking or keeping the Right or Property of any, that we do not hinder his own wife, knowingly or willingly, as not our own, so not our Neighbours Christ, Pooley Wealth or Estate, but to do what we may or can by any lawfull unwar. Princip. means possible, either by forewarning, advising or helping, as our selves, so our Neighbours, in respect of their Properties or Estates, Exod. 20. 15. Levit. 19. 13. James 5. 4. Exod. 23. 4, 5.

The ninth Command relates to bearing of witness; that we do not in any case, at any time deal deceitfully nor falsely between Man and Man, or with any man concerning our selves or others, either in the matter of our own or others Concerns: but every one to speak truth, to, and of his Neighbour, preferring Truth before any earthly advantage, and therein expecting a blessing, yea though it should seemingly make against us, Exod. 20. 16. Dent. 16. 20. Ephe. 4. 25. Zach. 8. 16, 17. Zeph.

Christian con- The tenth Command respects a true and sweet contentedness with such things as we have; that in every condition we learn, sweet, inward, labour, and love to be content, not looking, longing, labouring, quiet, gracious frame of spirit, or lusting after great things for our selves; as that it should freely submitting cry us into discontentedness, murmuring, or repining against God, so, and taking which too oft follows an eager pursuit of the world, when there complacency in is not an obtaining of the things lusted after: which kind of Gods wife, and fatherly dispose frame of spirit is to be opposed, and we are carefully to avoid it, in every con- with all occasions that may any way tend to it; for not onely tions. But Jewel actions in respect of the breach of those Commands is to be a- Chri. cont. p. 4. voided, but all the occasions thereof; for this word of God is To be covetous quick and powerful, and sharper then any two-edged Sword, is to let our de- piercing even to the dividing asunder of soul and spirit, and of the firs run out to joyns and marrow, and is a discerner of the thoughts and intents ter, beyond what of the heart, Heb. 4.12. Paul saith Rom 7.7. That he had not is sufficient to known lust, except the Law had said, Thou shalt not covet; by all the preservation which it appears that as the Law is holy, just, and good, so its of nature, in its spiritual. Exod. 20.17. 2 King. 5.20, to the 26. Heb. 8.3. Phl. 4.11, 12. not to stand in 1 Tim. 6.6.

differently affected in the use of lawful means, whether God will give more or less. 2. An inordinate love of that a man hath, though he hath not beyond the limits of sufficiency, is covetousness; and in this sense a poor man may be covetous, Evar. gosp. treas. 2. part. pag. 146.

Sect. 5.

The Law is God spake these ten words, and he added no more, Deut. 5.22. brought forth in and twice writ them with his own finger, and therefore they Gospel, and as given forth by should be taken special notice of, being of great import, and special concernment. These are the words of the Lords lips; by which pure Gospel his servants of old kept themselves from the paths of the Destroyer, Psal. 17.4. This is that Law Paul saith is just, not onely through the substance of the old was, but is just, &c. And whatsoever things are just, we must Command, yet is called new, because given forth upon the new and true account, Collier. Eng. guard rou- sed. p. 59.

Many there are in this day of licentiousness that make a great stir and busines about this good Law, not fearing, but even daring to deny it to remain a Rule to us to order our conversation by in these Gospel dayes; yet their confused noise they make about it, doth not destroy the truth of the thing. The Lord engage the hearts of his people to it, and make them serious in the consideration, and diligent in the observation of it, that from love and life received, they being found so doing may have the promised blessing, Rev. 22.12.

CHAP. VI.

*Treateth of the One saving Covenant of God in the two-fold Adminis-
tration of it; Also wherein the Old Covenant did mainly consist,
and of the Abolishing of it.*

St^t. 1.

And in that there is much adoe made about the Covenants, some being more nice then wise, being willing to bring forth something new, whether it be true or no; I shall speak a few words, in, and to the thing, and I shall be as brief as possibly I may, and so passe on in these Divine Oracles. And though I undoubtedly conclude, that the saving Covenant of God hath been but one in respect of its essence and substance, yet as considering, and concerning the formes of Administration, which principally have been of two sorts, it may be said there hath been two Covenants. For the Covenant in its first way of Administring, which in that respect may be, and is called the first Covenant, and sometimes the old Covenant; it was more outward and legal; life as it was at first proposed, was more in a way of works, then in a way of grace. But the Covenant in its second way of Administring, which in that respect may be, and is called, the second, or new Covenant, is more Inward, Spiritual, and Evangelical, is more Clear, Large, Sublime, and Satisfactory, *Jer. 31. 31, 32, 34. Heb. 8. 6, 7, 8, 9, 10, 11, 12, 13.* Life as now it is proposed and held forth, is in a way of grace, and not in a way of works, *Rom. 4. 4, 16. and 11. 5, 6.* In the first way of Administring, *do and live was threatening,* if held forth; in the second way of Administring, *it do, because we live, and because we have experienced love held forth to us,* *Levit. 18. 5. Rom. 10. 5. John 14. 15. 2 Cor. 5. 14. Gal. 2. 20. Jer. 32. 40.* In its first way of Administring, it was a Covenant or Contract of God and Man, of God with Man, that according as they did, so they should have, and no other wayes by virtue of that Covenant, or of the Covenant in that way of Administring. A Covenant or Contract, it was relating to Mans doing such or such things commanded him by the Lord, or his forbearing to do such or such things forbidden him the doing by the Lord; the personal performance of which in the perfection of it, continuing therein to the end, should be his Righteousness, and that where in, and whereby he should live, *Gen. 2. 16, 17. compared with Hos. 6. 7. Exod. 19. 5, 6, 7, 8. and 24. 3. Deut. 28. 1, to the 19. D 2*

The Law of works is as much to say, as the covenant of works, the which Covenant the Lord made with all man-kind in Adam before his fall; the summe whereof was, do this and thou shalt live; And if thou do it not thou shalt dye the death. In which Covenant there was first contained a Promise joined unto it, if thou do it, thou shalt live; 3. a like threatening, if thou do it not, thou shalt dye the death. God made this Covenant in the beginning with the first Man Adam whilst he was in the first estate of Integrity; The same Covenant God did repeat and make again by Moses with the People of Israel, E. F. Mar. Mod. Divin. p. 6, and 41.

Levit. 6. and 41.

Now the Coven. Levit. 18. 5. Nebe. 9. 29. In, and under the first Administration, there is also of and as in some sort, respecting that there was, (as given forth at several times) an outward Seed, outward Seal, outward Promises, outward Sacrifices, outward Canaan, outward Ministry, made by concerning the circumstances, and Worldly Sanctuary, and Services which stood only in Meats and those conditions Drinks, and divers Washings, and Carnal Ordinances imposed which are left on them, (to wit, Israel) until the Time of Reformation, Gen. 17. 13. Gal. 5. 3. Dent. 28. 3. to the 6. Heb. 10. 4. Gen. 13. 15, Adminstration, 17. Heb. 7. 12, 18. and 9. 1. 10. serving for the

principal conditions, that the Faithfull may attain unto them by the b. l. p. of these, Zac. Urf. Sam. Chr's Rel. pag. 256. I do utterly relinquish (with the Apostle Rom. 7. 1, 29 33, 4.) that covenant which wedded Saints by dying ceremonies, Tillam Pres. from P. t. s. pag. 58.

Sect. 2.

It is the new Testa- The Second, or New Covenant, or the Covenant in the second ment, in respect of that way of Administiring, is a Covenant, or Contract of God and which was from Christ, of God with Christ, for the performance of that which the time of Mo-Man in the First Covenant should and ought to have done, and ses, and in respect of the undergoing of what Man by his breach of Covenant with God had deserved, the which being performed by Christ as the surety spouse made to the Father; not in respect of his People; as standing in their stead, undergoing the Penalty, and performing the Duty, they by believing in him, and in the essence, but iare-Father through him, are in him, and through him accepted, Eph. 1. 6. and receive the pardon of their sins, Heb. 8. 12. and are in manner, because in him esteemed Righteous, having his Righteousness imputed to them in respect of them, as their sins were imputed to him; in the which Righteousness of his, as imputed to them, they appear without fault before the Throne of God, 2 Cor. 5. 21. Rev. 14. 5. For they are representation of compleat in him, who is the Head of all Principality and Power, the Covenant of Col. 2. 10. And freely as a gift of God, through this way of works, from Christ's death, &c. do enjoy all the blessings of this blessed Covenant, clothed as Union with God and (in) Christ, and Communion with festially differ; God and Christ in the Spirit; and Life, Light, Love, Power, Joy, and so seeing Peace, &c. In a word, Grace in a way of grace here, and Glory there did not appear an integral difference; both present and eternal visions of God, Psal. 89. 28. difference of the 34. 1 John 1. 3. John 17. 21. So that the Covenant of Life and now Covenant Peace in the two-fold Administiration of it, was, and is, the first from the old, but way of working, and doing for life; the second of believing to life. (The which Faith, is a mighty work of God in the Soul, Eph. 1. 19.) For to him that worketh not, but believeth on him that

that justifieth the ungodly, his faith is counted for Righteousness,

Rom. 4. 5. And in, and under this Administration, there is a Spiritual seed, a Spiritual or Heavenly Country, an inward Seal, Precious and Spiritual Promises, Spiritual Sacrifices acceptable to God by Jesus Christ ; a Spiritual Sanctuary, or Tabernacle, and Spiritual Services, Worship and Worshippers ; for as God is a Spirit, so doth he seek Spiritual Worshippers, to perform his Spiritual Worship, and Divine Service ; for to the Wicked, God saith, *What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy mouth ? John 4. 23, 24. Psal. 50. 16.*

led the new Covenant and Testament, Ames. Mar. Sacr. Div. pag. 198.

In regard of the old way of Administering of it, it is called the old Covenant ; and in regard of the new manner of dispensing it, its called the New Covenant. Purn. Little Cab. Page 73.

Sect. 3.

Now then the matter was not, nor is not so much what the thing commanded or prohibited was, as touching the particular I am Treating of, though at this many stumble : But in what way the thing, or things commanded or prohibited were given Forth, or were Administred. Many make much adoe about the Ten Precepts above recited, because sometime *do and live* was added to them, or put upon them, and hence cry them down as dead things, wheras (notwithstanding their rashnes in that matter) they are stiled Lively Oracles by the Holy and Unerring Spirit of God, in the mouth of the Blessed Martyr Stephen, *Acts 7. 38.* And this after the Death, Resurrection, and Ascention of the Lord Jesus. And this we are to know, that Law of the Ten Precepts, as to the matter of it barely was not the old Covenant, neither ever had been had not that form been put to it that was, by reason of which they are so called sometimes ; And the truth is, the form of Administring was so considerable in this respect, that sometimes the Term of Covenant, is as if it were taken off from the matter of the Law, from the Precepts in particular, and were wholly plac't by the Lord upon the manner of giving them ; as may be observed, *Deut. 29. 1.* Not that the one was without the other, as (at that time) the things Administred were not the Covenant, without the form of Administration, neither was the form of Administration the Covenant, without the things Administred : But yet of the two, the way of Administring seems to be the most considerable, as it relates to its being a Covenant. Moreover we find the new Covenant to be Four Hundred and Thirty Years before the Law was given at Sinai ; yea, it was of an older date too, but then it began to shine ; and thus the Apostle speaks of it, *Gal. 3. 17.* And also the Commands of the Decalogue were

in

under the new in being before, but in such a method, and so united, and with Christ the substance was ext-
Testament, when do and live added to them, they were not found; to the which the Apostle hath relation, for he brings it down to this, as contained in the same Covenants, compare Gal. 3. 17. with Chap. 4. 24.
Covenant of Grace was and is still to be Administered in the Preaching of the word, and the Administration of Baptisme, and the Lords Supper, in which Grace and Salvation is held forth in more fulness, evidence and efficacy to all Nations. Aſtem. larg. Carec. pag. 9, 1e.

Sect. 4.

Because Adam By what hath been said, then it appears that the matter of any Precept, either mandatory or prohibitive, was never the old Covenant, it was in the manner of giving in the way in which it was Administred. God forbidding such a thing, or things to be derived, there done upon pain of death, or commanding such or such things to be done, proposing life upon the performance; As to Adam in Paradise, when he forbid him to eat of the fruit of the Tree of Knowledge of Good and Evil upon pain of death, and had he not sinned, he had abode in his life. And this was the first break Angels. But as or appearance of the old Covenant, or of the Covenant in its a publick person, first way of Administring, and here it lay in its very passage, Gen. or the head of 2. 17. And therefore called the old or first Covenant, for had it not been in this, how should it be that there had been an old Covenant, there was some appearance of the new Covenant in that was to be derived? Gen. 3. 15. And the old must of necessity be before the new, else how should it be the old? So that Gods proposing to us, Act. 17. 26. Adam the observance of his command with this, that if he did not perform accordingly he should dye, yea dye in dying; and on the contrary, by them words (as there is ground to conclude) he holds forth life to him, by, and in his obedience: So that, do and The will of God live, and if he did not, he should dye the death, is carryed here in the Rule of wherein the Covenant of life in its first way of Administring did mainly consist. And Adam by his silence (if there were no more) may be looked upon to consent to the Conditions, and in that respect to enter into Covenant with God. And he standing as a man with God, Publick Person, representing his whole Posterity, as by his disobedience he sinned, we sinned in him, and became liable to the same punishment; as also with him lost the power at first given, and stand eternally; which had been in us had it not been for sin, Rom. 5. 12, 15, 16, and if he fell, 17, 18, 19. and his posterity

should perish eternally; who hath any thing to reason against it? Heb. 6. 7. The words are, they like Adam have transgressed the Covenant; So you have it varied in the Margin: So that a Covenant passed betwixt God and Adam, for the violation whereof on Adams part, be and his incur'd Eternal Death, Blackw. Soul fear, Carec. pag. 12.

Sect. 5.

But though man had lost his power so to obey as he ought, yet God lost not his power to command; and therefore to shew his Sovereignty, as also to keep Israel under Tutors and Governours untill the time appointed, Gal. 4. 1, 2, 3, 4. He goes forth in such a way, giving his commands in a Covenant way, to be done for life, Levit. 18. 5. in the which way the people accept them, and promise to do all things the Lord said, Exod. 19. 5. 8. and 24. 3. 7. with Heb. 9. 17, 18, 19. And so having thus made a Covenant or Contract by Moses with God; God bids Moses come up to him into the Mount, and he will give him the Law which he had Written, Exod. 24. 12. And thus the Ten Precepts became the Covenant of works, in this way of giving to be done for life, and no otherwayes; And had they not been thus given, and thus accepted, they had no more been a Covenant of works (if for distinction's sake I may so call it) then Baptisme, breaking of Bread, Prayer, or any other Duty now is a Covenant of works; for if these, or any other had been thus given, with the oblidgement of do and live annexed to them, they had been a Covenant of works, as sometimes the other was; So that the matter of the Precepts was not the Covenant, it did not lye in that, but in the manner of giving, the way and manner of Administiring: Not but that several things in particular might here be minded, which for brevities sake I pass at present (not intending much more then the stating of things at present,) intending what may in truth be spoken more then what hath been already said in the Word Administiring.

Sect. 6.

And the Lord Jesus having Abolished this Ministrition, it being done away, as saith the Apostle, 2 Cor. 3. 7, 9, 11, 13. He being the end of the Law for Righteoufulness to every one that believeth, Rom. 10. 4. and in verse the 5th, the Apostle saith, That Moses described the Righteousness of the Law, that the man that doth the things shall live by them; where we may with clearnesse see, 1. What the Righteousness of the Law was. 2. That Christ is the end of it to believers. 3. What it is that Christ is the end of, or hath put an end to, (viz.) do and live; the ministring of the Law in that manner, and to that end. But for any to say that, that which was Administred in that Ministrition, as respecting our obedience from love and life received; As to the matter of the Ten Precepts is utterly false,

Although this Covenant hath been differently and variously Administred in respect of Ordinances and Institutions in the time of the law, and since the coming of Christ in the flesh; yet for the substance and efficacy of it, to all its spiritual and saving

saving

saving end; it is false, and tends to little less then to destroy a holy and humble one & the same; walking with God, which remains to all those that with comfort upon the account of which various dispensations, it should seek to be justified by the law, he is fallen from grace, Gal 5. is called the Old 4. And under this consideration it is, that the Apostle saith, *from* and New Testa- 6. 14. *That we are not under the Law, but under Grace,* And to this ment, Declar. Congr. Churc. pag. 6. are all those Scriptures to be applyed that speak of our not being under the Law, but under Grace: And whosoever applicyest them otherwayes, abuses the good Word of God, the Holy Scriptures.

Sect. 7.

The removing of this Ministrition was signified in, and by Moses breaking the first Tables; but as in the renewing of them by the Lord that which was writ in the first Tables was (word for word) writ in the second, Exod. 34. 1. Deut. 10. 2. 4. So that which was the duty then (as respecting the Ten Precepts) is our duty now, and that as to the matter of the four h Precept, as well as any of the other, considering the doing of the things without the obligement of *do and live upon them.* And when God shall wipe away the scales of Self-conceitecdness, Worldly Interest, Long Custome, and Carnal Security off the eyes of his People, then will they come to see the new Covenant-Promise made good, of Gods writing his law in their hearts, Jer. 31. 33. Heb. 8. 10. and 10. 16. And no Law more eminently his, then the Law of the Ten Precepts, and there must be Ten to make up the Law, for never were nine of them called a Law, as many would have it in this day. Thus I have as briefly as I well could, stated the Truth in this particular, the Lord blesse it to his People for their Information, Amen.

C H A P. VII.

Treatise of Circumcision in the flesh made by bands, proving its repeal by the word of truth.

Sect. 1.

HAVING in the two foregoing Chapters spoken of the continuance of Gods holy Law, viz. the Law of the ten precept, as a rule of life to us in the Gospel-day; And understanding that some who have sometimes spoken worthily for the Lord and this his Law, and against the shaddows and ceremonies that tend to darken the glory of the precious and blessed Gospel, that do now

turn to vain jangling, that trouble us with words, endeavouring to subvert our souls, as the false brethren did of old, and do index-
vour to build the things themselves once destroyed; and so make themselves transgressors. And finding that those that plead for the Law of God in Truth, are reproached, as if they were alike guilty in denying the Lord that bought them with these Apostle persons, I have, in my attained to measure, spoke something for the Lord against these appearing evils, and for the clearing of the faithful brethren, according as I hinted in my Introduction. For *The* *Apostles*
in what I have spoke for, and concerning Gods holy Law, viz. the voice is the trial
Law of the ten precepts, I do not intend in the least to bring in, of Spirits, we
nor once imagine that there ought to be brought in, any com-
mand either mandatory or prohibitive, though once given forth
by the Lord, that's at any time since repealed by any that spake
in the word of the Lord. Neither dare I, nor will I (the Lord
strengthening me, for without him I can do nothing) give place
by subjection, no not for any hour, to any that shall endeavour so
to do, that so the truth of the Gospel may continue amongst
those, with whom in divine worship I am conversant. And of
those things once commanded, yet since repealed, are these fol- *lin. stones. pag.*
lowing(amongst others) the which I have in the clear evidence of 14.
the word of God confuted. 1. Circumcision, which in the Scri- *The Gospel then*
ptures is called the Circumcision in the flesh made by hands, Eph. 2. 11. being the Epis-
which in so many words is forbid to the people of God in *tone of things*
the Gospel-days. Saith the Apostle, 1 Cor. 7. 18. is any called in most necessary,
uncircumcision, let him not be circumcised. And in chap. 14. 37. with Pauls pra-
he faith, if any man think himself to be a Prophet, or spiritual, let *etice for our*
him acknowledge that the things I write unto you, are the Com- *Christian pattern*
mendments of the Lord. And he gives the reason why this Cir- *who expressly re-*
cumcision should not be practised, because it is nothing, neither *quires our con-*
in Christ Jesus doth it availe any thing, Gal. 6. 15. Yea, and he words, Phil. 4. 9.
goes further then this, to Gal. 5. 3. where he saith, that if they *these things*
were circumcised Christ should profit them nothing; for every *which ye have*
one that is circumcised is a Debtor to do the whole Law; Note, a received, and *learned and*
Debtor, the pretence of doing it out of love, is quite cut off, as they heard, and seen
practise it for a command enforcing it; therefore were they to *in me, do, and*
stand fast in that liberty, wherewith Christ had made them free, *the God of peace*
and not to be entangled again with the yoke of Bondage. And in *shall be with*
Gal. 3. 14. Its said, That the blessings of Abraham comes on the Gen- *you. Here's a*
neral injur-
ties by Jesus Christ, that we might receive the promise of the Spirit thro- *on which*
row Faith; and they which be of Faith are blessed with faithful *must be observed*
Abraham. Vers. 9. And Faith was reckoned to Abraham in uncircum- *only with these*
cision, *limitations, that*

Paul's practice cision,— that he might be the Father of them that believe, though they be
 plain, possible, not Circumcised. And the promise that he should be the Heir of the
 peaceable, Evangelical and un-repealed, or else through the Righteousnesse of Faith; for if they that be of the
 it binds no; in Law be Heirs, Faith is made void, and the Promise made of none
 must be Evangelical, for we Effect. Therefore it is by Faith, that it might be by Grace, to the
 end the Promise might be sure to all the Seed, Rom. 4.9, 10, 11, 13,
 may not follow 14, 16. And he is not a Jew, that is one outwardly, neither is that Cir-
 Paul in his com- pliance with the circumcisio which is outward in the Flesh; but he is a Jew, that is one in-
 Jews in ceremony wardly, and Circumcision is that of the heart, in the Spirit, and not in the
 mals, no not ^{to} Letter, whose praise is not of men, but of God, Rom. 2.28, 29. Deut. 30.6.
 gain the Jews; And to the Galatians (who were like to be bewitched by false Bre-
 let Paul pas thren, who were unawares brought in, who came in privily (as
 into the Temple Theives who come in at the window, to spie out the liberty the
 to purifie him- Saints had in Christ Jesus, that they might bring them into bon-
 self with his vo- dage, Gal. 2.) To these Galatians, Paul saith, that as many as desi-
 gned to make a fair shew in the Flesh, they constrained them to be
 circumcised, and this was their (wicked) end, (like some in our
 pealed if it ob- day) that they might glory in their flesh, Gal. 6.12, 13. but as Paul
 lige Saints, for saith, (so say I) But God forbid that I should glory in any thing, save in
 something Paul the Cross of our Lord Jesus Christ, vers. 14. and not onely doth Paul
 did which bin- speak after this manner, (though were it onely him it were e-
 self after repeal- nough, he being a wise Master-builder) but also all the rest of
 ed, as the Cir- the Apostles, and the Elders, and whole Church at Jerusalem
 cumcision of Ti- mody, which (who themselves were circumcised persons, and zealous of the
 he solemnly de- Law.) in Act 21.20, 21. saith James and the rest to Paul, Thou seest
 clares to be ul- brother how many thousands of the Jews there are which believe, and they
 terly de-structive to Christianity, are all zealous of the Law, and they are informed of thee, that thou teachest
 Gal. 5.1, 2, 3. all the Jews which are among the Gentiles, to forsake Moses, saying, that
 and therefore they ought not to circumcise their children, neither to walk after their cu-
 stomes. Here is the question, Circumcision, and walking after the
 Sab. sought out Customes; and vers. 25. they say, as touching the Gentiles which
 Ps. 96, 97, 98. believe we have written, and conclude that they observe no
 It plainly ap- such thing, &c. Note here Christian-Reader, they had written
 ears that Paul and concluded that the Gentiles which believe, should observe
 intends the no such thing. And this conclusion was that, Act. 15. as may be
 whole Ceremony observed by comparing the places together, and as Paul, sayings
 al Law, Gal. 5. 3. by mention proceeded from the Spirit of God, so we find here, Act. 15.28.
 ing Circumcision that the holy, unerring Spirit of the Lord was chief in the Coun-
 sel a part, and sel, where were assembled the Apostles, and Elders, the Prophets
 calling it a yoke. Judas and Silas, with the whole Church; And Paul and Barnabas
 Sgr. Val. subd. that came about the question, vers. 22, 23. And at vers. 34. they
 say,
 p. 49.

say, forasmuch as we have heard that certain (men worthy of no Name) have troubled you with words, subverting your souls, saying ye must be Circumcised, &c. To whom we gave no such Commandment; this was the question, and it was concluded upon in the negative; and so they writ, and concluded that the Gentiles should observe no such thing, and this was cause of joy to the poor Saints, *Act 15. 31.*

was given to Paul, *Act 21. 24.* for as Peter dissembled at Antioch, *Gal. 2.* So did they advise Paul to dissemble, *Act 21. 24.* Paul was a great opposer of the Jewish Ceremonies, and yet they persuaded him to dissemble that all may know (say they) that those things whereof they are informed of thee are nothing, but that thou thy self also walkest orderly and keepest the Law, meaning the Law of Sacrifices, and Jewish Customs; but this was utterly untrue, and therefore I am free to say it again, it was their weakness, Tillam Sat. Val. Subd. pag. 46.

Sect. 2.

Against this so full, so clear a truth, some who are going about (as they of old) to subvert souls, troubling them with words, do object, 1 The Circumcision of Abraham, being a seal of the Righteousness of his Faith. 2 Some passages in the Prophets, which they think relates to Gospel-Times. 3 Paul's Circumcising Timothy. 4 In that Jesus Christ is said to be the Minister of Circumcision, &c. To the which things I shall give an Answer particularly. 1 That Circumcision was a seal of Abraham's Faith, yet being Uncircumcised, the Scripture expresseth, *Rom. 4. 11.* But that ever it was so to any other we read not, and therefore do not believe it; It was to others an Obligation to keep the whole Law, *Gal. 5. 3.* It was to Abraham a seal of the Righteousness of Faith, that he might be the Father of all them that believe, yea, though they be not Circumcised. Now the privilege of being the Father of the Faithful was never granted to any but to Abraham, though many ignorantly lay claim to it, and bring in their Children into the Church, and into the practise of Ordinances upon such a score; but this being without book, we give no heed to it, for we would not be wise above what's written: So that though it was thus to and with Abraham, yet no Scripture holdeth forth, that it's any thing the like to others, we leave it as a whimsey of the head of those that invent it.

though uncircumcised who should believe as he did, Tombs short Catec. Answ. to the 24. Question,

Sect. 3.

2. For those Scriptures of the Prophets made use of by some, thought to little purpose, are principally, *Isa. 52. 1.* and *Eze. 44.*

Some Statutes
and Judgements
did peculiarly
concern

Circumcisings, which I shall next speak to, First, Isa. 52. 1. where Circumcision is mentioned; But the careful Christian Reader is to take notice that the Circumcision in the flesh made by hands is not named there, nor doubtless so much as minded in the place, and 2. Such as were that's the thing in Question. Circumcision we own according to proper to the 12 the Scriptures, Deut. 30. 6. Chap. 10. 16. Jer. 4. 4. Eze. 11. 19. Tribes, as Marriage and 36. 26, 27. Rom. 2. 29. Phil. 3. 3. Col. 2. 11. But for the circumcision in the flesh made by hands, (*viz.* that which was once related to the so called) it's now no more Circumcision; this the Apostle at land of Canaan tests in so many words, Rom. 2. 28. Secondly, Eze. 44. 9. I do as Circumcising, without any scruple affirm, that it relates not to Gospel-days: but Trees, Seventh if it did, who dare be so peremptory as to produce it? so in the year Sabbath, &c. 3. Such as letter of it, as thereby to oppose all that's spoke in the Holy Scri-
 4. All shadows ppitures against the practise of Circumcision in the flesh made by Tabernacle and hands, a cast of which is before given the Reader; They that Levitical Priests dare so set the Holy Scripture together by the eares, will doubtless blood, with all feel the weight of Gods hand, in the Lords time. But to the what Ministrion Text it self, its said, *Thus saith the Lord God, no stranger Uncircumwritten and uncircumcised in heart, nor Uncircumcised in flesh shall enter into my Sanctuary, of*
 of Condemnation *graven in stones any stranger that is among the Children of Israel.* This relates to that on Mount Ebal, Worldly Sanctuary then (even under the Ministrion of the law) TillamSat. Vaf. Subd. p. 19, 20. in being, which was a figure for the time then present; Note, Circumcision was Then present, Heb. 9. 1. 9. For it cannot in any shew of truth be a privilege only applyed to the Gospel Church, for there such did enter that were for a time, and not thus Circumcised, yea among the Jewes themselves, Gal. 2. 1, comparatively to 2, 3. Paul saith there, that he took Titus with him to Jerusalem, to the estate of the Church there, for so we are to understand him; and saith Gentiles who know not God, he, But neither Titus who was with me, being a Greek, was compelled but of it self to be Circumcised; So that had he been Circumcised, he had been a heavy yoke of but Compelled to it, and that because of False Brethren to verse 4. bondage, Act. 15 Again, if we consider the forgoing verses to the 9. verse, of this 10. Gal. 5. 1, 2, 3. Tombs short 44. of Eze. we shall through divine help understand the mind of Catech. the Lord, in verse 7. The Lord notes what had been the sin of if Moses law be Israel before the Captivity in Babylon; they had brought into the in force to re- Sanctuary strangers Uncircumcised in heart, and Uncircumcised quire any thing in flesh, this had not been the least of their Abominations, and that is not ex- thus they had polluted the Sanctuary; they did not keep the preſt— required — by Christ or charge of the holy thing, therefore for those Levites that had his Apostles, they sinned herein, the Lord lets them know he would set them at by the Argument some further distance from him; but the Sons of Zadock having of Moses Law been faithfull in their duty, when others went astray, they should come near to him to minister unto him, and they should keep his Charge.

Charge. And then it should not be as before, that the Uncircumcised should come into the Sanctuary, when these faithfull souls, the sons of Zodack had the Charge ; this may be observed by comparing the verses together from the 6th to the 16th. And when they returned out of Babylon, to the which time the Text relates, then according to this word did they separate themselves from such persons with whom they had defiled themselves, and polluted the Lords Sanctuary, Ezr. 2. 62, 63. Nebom. 10. 28, 29. and 13. 3, 4, 7, 8, 9, 13. 28. And though Tobiah was allied to Eliashib the Priest, and he had prepared for him a Chamber, where afore-time they had laid the Meat Offerings, &c. Yet did the faithfull cast forth all his House-hold stuff, and cleansed the Chambers, for it was their grief that this had been done for Tobiah to the defiling of the Lords House. Thus they performed the word of the Lord, Ezr. 44. 9. read Nebemah 13. 3, 4, 5, 7, 8, 9. And they having suffered for this their evil in the Babylonish Captivity, made them make so much ado about Pauls bringing in Tropimus (as they supposed) into the Temple, and (as they thought) had polluted the place, Acts 21. 27, 28, 29, 30, 31. For according to the saying, A burn'd Child dreads the fire; and they having smared for it made them make so much ado. 3. And for Pauls Circumcising Timothys, the reason is given in the same place, Acts 16. 3. It was because of the Jews that were in those Quarters, it's not said he did it from the command, Gen. 17. though yet it's mentioned why he did it, but because of the Jews that were in those Quarters; for he became as a Jew to the Jews that he might gain them ; as he became weak to the weak, and it was in things not directly sinful, as this was not, considering his end in the thing else it had as he himself expresseth it, Gal. 5. 3. But he did it as having respect to the good of souls, that by all means possible he might save some, 1 Cor. 9. 20, 21, 22, 23.

as all Mosaical Rites were binding to all his house, both Israelites and Proselytes ; so all Apostolical rules are binding to all Christ's house, both Jews and Gentiles. Tillam Sat. Val. Subd. p. 43, 44.

It was no more the subission of the Holy Sabbath that upon it the carnal Ordinance for Circumcision should be Administred, then it was for the shadowy Sacrifices and Levitical Services to be then performed. Tillam Pres. from Pris. pag. 14.

Bell. 4.

4. And concerning Christs being called the Minister of the Circumcision, it's no otherwise to be understood then that Christ was a Minister to the Jews, as it's said of Peter, Gal. 2. 7. That the Gospel of the Circumcision was committed to him, as the Gospel

There being a of the Uncircumcision to *Paul*, not that *Peter* should be a Minister change of the Priesthood, there was of necessity a change of the Law thereof; and this is that law that they that were bound to keep, it being the carnal or fleshly Commandment contained in Ordinances, which to be under, was indeed a yoke of bondage, *Pooley* *Unwar.* *Princi-*

p. 45. *Uncircumcision,* let him not be Circumcised, *1 Cor. 7. 18.* And

that Epistle was writ not only to them at Corinth, but to all that in every place call upon the Name of the Lord, &c. *1 Cor. 1. 2.* Not that Christ was a Minister of the Circumcision, to practise it upon any, or to confirm it by any word that so it should be practised. For Paul who was a Minister and Witness of him, *Acts 26. 16.* whom he said should know his will, and hear the voice of his mouth, *Acts 22. 14.* who therefore was a Wise Master-BUILDER, and laid the Foundation, and other Foundation can no man lay, *1 Cor. 3. 10, 11.* He speaks expressly to the thing, not only *1 Cor. 7. 18, 19.* but in many other places. And the rest of the Apostles cannot of necessity pertain to us, we plead not for them. *Pool. Unwar. prin. p. 56.* with the Prophets *Judas* and *Silas*, and the Elders with the whole Church at Jerusalem of the Circumcised themselves, they writ, and concluded that the Gentiles should observe no such thing, as this Circumcision; And this did they even by the direction of the spirit of the Lord, promised to them to lead them into all truth. Yet notwithstanding all I have said, I own Christ to be the Minister of Circumcision, for tis he that circumciseth our hearts, to love the Lord our God, he takes away the superfluity of naughtiness, he it is that worketh all our works in us, and for us, *Ifa. 26. 12.*

CHAP. VIII.

Treateth of Sacrifices, proving the abolishing and taking away of the Sacrifices of Bulls, and Goats; and the establishing of the Eternal Sacrifice of the Lord Jesus.

Sect. I.

Jesus Christ the Son of the Father in Truth, and Love, he hath given himself an offering and a Sacrifice to God for a sweet smelling savour. For as the Gospel hath a (heart) Circumcision, so it hath an Altar, a Sacrifice, and a Priest, and so through rich grace we need no Sacrifice of Bulls and Goats, nor Popish sacrificing Priest; for Christ Jesus our Passover Lamb, is sacrificed for us. And by that his one offering hath perfected forever them that are sanctified, 1 Cor. 5.7. Heb. 10.14. and by that his sacrifice and offering he hath taken away the sacrifices of Bulls and Goats which could never take away sins; wherefore when he cometh into the World, he saith sacrifice, and offering; —and burnt offerings, and offerings for sin thou wouldst nor, neither hadst pleasure therein, which are offered by the Law: (or according to the Law,) then said he, Lo I come to do thy will (O God,) He taketh away the first, that he may establish the second; Note, *He taketh away the first, viz. the sacrifices of Bulls and Goats, that He may establish the second, viz. his own sacrifice.* Here it is plainly and positively affirmed, that as Christ's sacrifice is established, so the sacrifices of Bulls and Goats is abolished, the Lord would not have them, *viz.* any longer, he had no pleasure in them. Therefore at their peril be it, that (Julian the Apostate*) Emperour like,) shall dare to bring them in again.

The Apostle John saith, that the blood of Christ cleanseth from all sin, 1 Job. 1.7. Note Christian Reader for thy eternal Comfort, the blood of Christ cleanseth from All Sin, and if so, then is there no sin left remaining for the blood of Bulls and Goats to expiate.

Ques. But may not Sacrifices be offered for sins of ignorance and infirmity (so called) though not for others?

Ams. This talk of sins of ignorance, &c. tends to little less than to bring in the Papistical distinction of Mortal and Venial Sins, and the question insinuates as if Christ had only died to expiate some sins, such as the Papists call Mortal sins; and another way were for the expiating of sins of a lower rank, as they reckon them,

All sacrifices were recorded types of Christ and therefore abolished.

* It is therefore absurd to conclude we must offer Sacrifice if we will keep the Sabbath, as to say we must keep the ceremonial Law, if we observe the Moral. Tillam. Sab. sought out pag. 19.

* The Emperour endeavoured another way to vex the Christians --- He took great pleasure in sacrifice, — when he perceived that he could gladden but a few men of his Disposition, he calleth for the Jews, and demandeth of them the cause why they did not sacrifice, — after

they had answered that it was not lawful for them to execute that function in any other place,

Save at Jerusalem ; be com- them, as if all sin were not mortal, and needed a perfect sacrifice, such as is the sacrifice of Christ only. It's said, Rom. 6. 23. That commanded that in the wages of sin is death, not of this or that sin in a particular way, all the base the but of Sin in the general. And its wages is eternal death, for it is Temple of Solo- a death opposite to eternal life, as in the same vers. 2. Then the mon should be builded up a blood of Christ cleanseth not from all sin. 1 Either if he intention gain : the Jews ded to take away all sin, he fails of his intention ; or, 2 Else he who of a long intended it not, and so died only for some sins, and left other time had dreamt some for the blood of Beasts to expiate. But doubtless his blood ed they should cleanse from all sin, and wo to us if it were not so. And God see the day when their Temple forbid we shold make him, or take him for a half Saviour; or should be build- that once we shold think he hath done the greater and not the ed again for sa- lesser also.

crifice ; now Quest. Though Sacrifices may not be offered for Sin, though thinking that the that be so dangerous, yet might we not (if all things suited according hour was come, occupied their

Answe. No it's absolutely forbid ; the contrary is by the uner-

bout the building ring Spirit of the Lord, exprely concluded upon, Act. 21, 25, 26.—there was a For they that advised Paul, advised him to such a kind of offer- great Earth- ing, for it was an offering that attended a vow, which was a free quake— which thing, Deut. 23. 21, 22. Eccles. 5. 4, 5. and they that advised Paul broke the old Foundation of to this thing, yet say, as touching the Gentiles which believe, we the Temple, and have written and concluded that they observe no such thing. And turned all down in the foreciced place of Heb. 10. 8. where offerings for sin are min- to the ground,— ded as taken away by Christ, so there is sacrifice, and offering, and there came down burnt offerings, besides offerings for sin, minded as taken away fire from heaven which burned by Christ too. Much more might be said to this, as also to all the all their tools other particulars, but I would not be tedious, but would haken and instruments, to other things. And I know that a word or two is enough to the —the Jews be- truly Godly, to make them for ever to abhor such notoriously ing in manner a- vile things, and damnable dangerous principles as these, of all stonished at this strange sight, which, this is not the least, to speak of bringing in any other Sacri- confessed against fices for sin, then the true eternal Sacrifice, the Lord Jesus, in their mills, that whom we have redemption, through his blood the forgivness of Christ was an o- nimpotent God, for such as will not have Christs sacrifice for All their sins, to them not to his will (doubtless) there remains no more sacrifice for sins, but a certain and pleasure, but fearful looking for of Judgment, and fiery indignation which shall were held back devour such adversaries, Heb. 10. 26, 27.

born opinion of Judaism. Socr. Hist. 1.3. c.17. God made Christ sin, and laid our sins upon him. God was in Christ, (not imputing our sins unto us, but) making him sin, 2 Cor. 5. 20.—Sacrifice and offering thou wouldst not have, (Heb. 10. 5.) Lo, I come to do thy will ; and that will was to take away sins, ver.

30, 12, 14, 15, 16. These words Christ spake when he took our nature, and when he came into the world, clothed with infirmities like unto us sinners, Rom. 8.3. God sent his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Goodw. Christ set forth, p. 47, 48.

C H A P. I X.

Treateth of going to the earthly Jerusalem, and building the Stone Temple, &c. shewing the vanity of such conceits, also proving the repeal of several prohibitive precepts given forth of old; also a Testimony against Polygamy, and some other particulars of a dangerous nature.

Sect. I.

First for the going to the earthly Jerusalem to worship there. Jesus Christ the true and faithful Witness, saith in Job. 4. 2. that neither in that Mountain (the Woman of Samaria spake of) reigns parts, be nor yet at Jerusalem should they worship the Father; that is, as would enable that the worship should be tied to a place, as this kind of worship must. (if now there were any worship in it, as the offering of sacrifices, &c.) which I have been in the foregoing Chapter speaking of. 2 And for the Gospel Temple, God and (in) Christ is with the Saints Temple, 1 Thess 1.1. Rev. 21.21. And the Saints are the Temple of God, 2 Cor. 6.16. 1 Cor. 6.19. and for other Temples then God for his people, and his people for him, the New Testament Church hath none. Act. 17.4⁸, 49, 50. Rev 21.21. Job. 4. 21, 23, 24. And 3. For the old Priesthood, it is changed, Heb. 7.12. And the Law (by which they were made Priests) is disannulled by reason of the weakness and unprofitableness of it, vers. 18. And our Priest is made not after the Law of a carnal Commandment, but after the power of an endless life, vers. 16. And so words that as the Gospel hath a (the) Circumcision, and Sacrifices; so a Priest, (yea Priests, a Priesthood, Rev. 5.10. 1 Pet. 2.9. a Temple, So also an Altar, Heb. 13.10. And its such an Altar too, whereat they have no right to eat that serve the Tabernacle. There is such a contrariety, that whoso keeps to the one, can have no right to the other, they are for ever shut out by the Word of the Lord.

But for the truly born Believer that come to the true Circumcision, Temple, Sacrifice, Altar, Priesthood, &c. let them, by him, that makes all their persons, and performances, acceptable, viz. Christ Jesus, offer the sacrifice of praise to God continually, which is the fruit of our lips giving thanks to his name: for those spiritual sacrifices are acceptable to God by Jesus Christ. Heb. 13.15.

But certainly should Christ call his Preachers into service, tongues to help sick souls abroad, as well as with hands to heal sick bodies at home. Also our native Country hath need especially that the ceremonial law do always include the contrary do appear in the word of truth, where the term whole Law is evidently distinguished from the moral Law, 2 Chron. 33.8. Tillam. Sac. Val. Subd. p. 44.

Christ never or. 1 Pet. 2. 5. And for our comfort and encouragement, the Angel danned in the new Testament of the Covenant (Christ Jesus) stands at the Altar, having a golden Censer with much incense, which he offers up with the any order of sacrifices prayers (and praises) of the Saints; the smoak of which sweet Priests: neither incense ascends up with the prayers (and praises) of the Saints is the name --- before God out of the Angels hand, Rev. 8. 3,4.

which properly signifieth --- sacrificing Priest, given to any Officer of Christ in all the New Testament; neither do we read in all the New Testament of any, who confessed himself to be a Priest but Judas; neither is there any real Priest in the New Testament, but onely Christ; neither is there any part of his Priesthood to be now accomplished on earth, but that which be fulfilleth in heaven, by making int. refection for us, Daily Prac. Pie. p 764.

Sect. 2.

As these particulars (amidst many others) though once commanded, yet being thus repealed, do not now concern us, as to the practice of them, so there were several things forbidden that do not now concern us, as a part of our rule to walk by, &c.

1 That a man defective in his Members should not come into the Congregation, Deut. 23. 1. which by the Lord, in the mouth of his servant *Isaiah*, is expressly repealed, Isa 56. 4. 5.

2 The not seeking the Peace nor good of a Moabite or Ammonite for ever; which is repealed by the Lord also, Mar. 16. 15. *All*. 10. 35. Gal 6. 10. And were it otherways, how would it tend to eclipse the Glorious and blessed Gospel of rich and free Grace, that is to be tended to all and every Creature, that they might believe (or else for ever be left inex-usable) believing might be baptized; being baptized, might be added to the Church, and enjoy the privileges purchased for them by the blood and death of Christ, according to the pattern in the Mount, *All*. 2. 41,

42,47.

Neither are the old Elements of Moses house unto-washed.

serly rejected; 3 Or for persons not to come into the Congregation of the Lord that have Issues, &c. till they are whole and have *served* to wash his feet, but is clean every whit, *Jab*. 13. 10. Many o-
but *only new-moulded, and fashioned; then divers baptimes* *uncleanness, Zach*. 13. 1. And he hath washed us by his bloud and of Priests, wo-Spirit, Rev. 1. 5. 1 Cor. 6. 11. And he that is washed, needeth not men, Lepers, and several sorts of unclean persons prolixity, I shall not speak of them, nor to them by way of enumeration. For as for those already mentioned, and many others of the

the like nature, weare to know they were only appointed till the ^{but of the ve-} time of Reformation. But Christ being come, an High-Priest of ^{the same Ele-} good things to come, by a greater and more perfect Tabernacle, ^{meat of water} not made with hands, that is to say, not of this building, they ^{doth our Lord in-} are abolished. And this we are to know also, that that might be, ^{stitute one Evan-} and was a truth by Moses, that is not a truth in Jesus; But that, ^{glical Baptisme;} --- so likewise be and that only concerns us in this day, that is a truth in Jesus, ^{changeth all a-} ^{noisings of their} ^{Priest, Altar,} ^{Section, I shall insert some clear (and indeed worthy) passages of} ^{and Tabernacle,} ^{into one simple} ^{ordinance, of the} ^{same element of} ^{oyl, Tilla, Tenu.} ^{live. Stones. p.} *Thomas Tillams*, which he writ when he was in his right mind, the ^{26, 27.} which I insert, (besides what I had noted in the Margin;) 1. As ^{of} ^{live.} ^{unto death.)} 3. For the confirmation of the Lords People in ^{26, 27.} this staggering day; In his Treatise, Titled, *The Temple of Lively He that is once Stones*, in pag. 235, 236, 227. He speaking of the Gospel Church, ^{baptized, or wa-} ^{sath, It is no Natural House builded of Flesh and Blood, like the House} ^{soled, needeth not} ^{of Moses, which took in all the Carnal Generation; for as the substance} ^{sake to wash his} ^{exceeds the shadows, so doth the Temple State of Christian, surmount the} ^{feet, pag. 168.} ^{aforesaid Book.} ^{Temple-State of the Jews; And no less different then nature, and grace;} ^{In Mois's house} ^{Moses was ordained over a mean Store-House of Types; but the Magazine} ^{were various} ^{of our Mediator is a lively Temple of Truth.} ^{washings (or} ^{baptism, Heb. 9.} ^{10. --) which} ^{christ reduceth} ^{to one baptisme,} ^{Til. pref. from} ^{Pris. p. 79.}

If we take a view of the vast difference between the state ^{Hagar, -- this} ^{Mo-} saical, and Evangelical, we shall soon discern a wonderful excess ^{servants Son,} of glory in the Gospel; for although the old and new Covenant, ^{was serviceable} be one and the same everlasting for substance (no more changed ^{to Abraham and} ^{Sarah, till the} ^{Promised Seed} ^{was come, and} ^{then Ismael was} ^{bi. Mother, Gen.}) yet there is a mar- ^{21. 10. 14. even} ^{velous disproportion in the circumstance, and accidents;} For 1. ^{the service of} ^{15, 16. But the Son Christ openly revealed, John 1. 14. 2 Cor. 3.} The current of the Covenant run down through Tradition (with- ^{18. 3. The promises of the old were Earthly priviledge, Gen. full for the} ^{out any separation) from Adam to Abramam. 2. It turned through} ^{church, till Christ} ^{be come, and for-} ^{Types from Moses to Jesus. 3. It must stream through Truth} ^{med in us, and} ^{we by him do} ^{from the Resurrection, to the day of Judgement; yet still one} ^{bring forth fruit} ^{believe, who have visibly passed through the pangs of the new} ^{unto} ^{Gospel, are no less different in the Ministers of this Covenant;} ^{birth, Heb. 8. 6. Rom. 8. 14, 15. 4. The subjects of the old}

unto God, Rom. state are a mean carnal natural seed according to the flesh, Gen. 17. 7. 4. Gal. 4. 7. 13. but the subjects of the renewed state, are a spiritual royal seed, according to the Faith, Rom. 9. 7, 8, 12. 17. In the old state there was no visible coming to Christ till first they were Abram's. Anno. on Gen. 16. 16. when the Seed now no interest in Abram till first professedly for Christ, Mat. 3. came to whom 9. Gal. 3. 29. 5. The sign, or seal of the Covenant differ; the promise was subjects of the old were sealed in the flesh, Gen. 17. 10, 11. but the made, who himself was the substance of all that 21. 6. there's a clear contrariety in the sacrifices; The old shadow, for the Temple, had temporal sacrifices, but the new enjoys one true was the sacrifice, eternal sacrifice, Heb. 9. Theirs were dying carnal sacrifices, Heb. the Altar, the 9. 13. but ours are living spiritual sacrifices, 1 Pet. 2. 5. Rom. 12. 1. Priest for ever, who offered up 7. There is a manifest difference between the old and new Services, or Administrations. Both Tabernacle, Altar, Priests, and himself once for all, that so there generally all the Mosaical Ceremonies shaken and removed, while remains no more our Gospel-state continues, and cannot be shaken; wherefore let sacrifice for sin; us have grace to serve God acceptably, with Reverence and Godly I say then the fear, for our God is a consuming fire, Heb. 12. 28. Thus far I have laid down his own words, I have the rather done it, that it may be observed by all what he spake while in his right mind, as I then the other vanished away. The Tabernacle made with hands, was said before, and in that the truth, and we that profess it are reproached, by reason of his late Apostacy and Degeneration, that it may be known to all what his Principles were when we owned him. And so I pass to such things I have yet to speak to, before I close up this Chapter.

to Moses, as he is a High-Priest over his house, — in reference to his Priestly Law, in regard he hath charged his Priest-hood and House, Christ. Pooley Unwar. Prin. pag. 13, 14. 33.

Sect. 3.

One Sabbath, and one woman, were jointly made for man in his innocent condition, Poligamy, &c. should once be named amongst us. I desire to and these holy institutions must be abominate such lustfull thoughts, and to put on the Lord Jesus, equally honourable throughout all Generations, Rom. 13. 14. But as Paul saith, 1 Cor. 7. 2. (as there is necessity) let every man have his own Wife, (not Wives) and let every Woman have her own Husband, the which cannot be (according to 1 Cor. 11. 9. this word) if a man have more Wives then one, for while Rachel Till pres. from had Jacob, Leah could not have him, and so in others; but let every Woman have her own Husband, saith the Apostle. And as Christ speaking, Mat. 19. 8. of Divorcement, that from the beginning

Pri. pag. 4. and although nature law never
ver

ning it was not so : So I say of the having more Wives then one at once. For God (in the beginning, Gen. 2.) made but one Woman for one Man, yet had he the residue of the spirit : And wherefore one ? that he might seek a godly seed ; therefore (Christians) take heed to your spirits, and let none deal treacherously with the Wife of his Youth, Mal. 2. 15. for from the beginning it was not so ; for one man to have more Wives then one at once. Christ saith, that for the hardness of (the Jews) hearts, Moses suffered them to give a Bill of Divorcement. But concerning such as plead for Poligamy now, I know not what to say otherwayes then this, that it's from the Effeminate ness of their spirits, that's the reason of such discourses, they are Womanish, Effeminate, but such shall not enter into the Kingdom of God, 1 Cor. 6. 9. a direful doom to filthy fleshly lovers and livers. And of the like nature to the 1 Cor. 7. 2. is Deut. 17. 17. and Levit. 18. 18. in Deut. 17. 17. It's a Male ; this besaid the King, (a man in greatest Authority) should not multiply Wives to himself, &c. And if not a King, sure not one of a lower rank, and though some did, yet that will not help in the busines; for doubtless, (as it respected their act) they finned, for it was the transgression of the Law, which is sin, 1 John 3. 4. And though all are not charged in that respect, yet some are. It's noted of Solomon as his sin, in that he had many Wives, as well as strange Wives, 1 Kings 11. 1. And the Lord Jesus, Mat. 19. 5. speaking of Man and Wife, saith, They twain shall be one flesh, not they third, or thing is set by fourth, or they tenth, or they twenty, &c. shall be one flesh, but they down thus far Twain, &c. And of the like nature with this, is that of disowning and departing from Relations, as of Husbands from Wives, and Wives from Husbands, because they may not know God as their Father, or Worship God in the same manner, in some things as we do. The Apostle Peter saith, That such Men are believing Womens ^{on Gen. 1.} own Husbands, that yet do not obey the word, 1 Pet. 3. 1. And as being ^{27.} their own Husbands they were to be in subjection to them. And when Moses saith, they shall be one flesh, they shall marry another committeth Adultery, for as unbelieving Men are unbelieving Womans own Husbands, so (doubtless) unbelieving Women are believings Mens own Wives. And as Men might not put away their Wives but in the case aforesaid, so Women might not put away their Husband, nor run away from them : therefore saith Paul, 1 Cor. 7. 10. Unto the Married I command, yet not I but the Lord, Let not the Wife depart from her Husband, — And let not the Husband put away his Wife : But if the unbelieving depart, let him depart, Verse 15. I read in White's way to the True Church, p: 195.

*ver allowed man
more wives then
one, yet natures
Lord may make
that Law submit
(also) to his more
liberal donation.
(2 Sam. 12. 8.)
which is utterly
inconsistent with
the Gospel, Til-*

*A Male and a
Female, meaning
one, and not
more Females for
giving of Mans
Creation, Christ
alleged against
unlawfull Di-
vorces, and tan-*

*10. 6. see also
Mal. 2. 15.
And when a
man to be re-
trained ^{one} Books of Mo-*

we do. Ainf. Ann.

*Gen. 2. 24 be
meant, they
two, (so more)
shall be one flesh.
Mar. 19. 5.
Ainf. p. 2. Books
of Moses.*

*All the believing
Corinthians chil-
dren (young and
old)*

old) were holy That Celestine a Pope of Rome, Ordained, that Marriage should be to him, though void, when either of the Parties fall into Heresie. And Pope Gregory Decreed, that a Man might take another Wife, in case his selves as his Wife were so diseased that she could not yield him the debt of Marriage. And it's very likely, that they that speak of Polygamy, and who yet is said to be sanctified to the believing husband, for to the pure all things are pure, 1 Cor. 7. 14. and discourses of these things by some Apostles have occasioned Tit. 1. me. And that it may be known, that though we keep to, and contend for Gods Holy, Just, Good, Spiritual Law, the Law of the Ten words, and for the Sabbath therein contained, yet do we not, nor dare we not give way to any such thing or things that tends to deny the Lord Jesus the great Sacrifice of his People; or any thing or things that tends to destroy a Holy and Heavenly Conversation, for the Lord hath not called us to uncleanness, but unto holiness; and as he is Holy that hath called us, so we desire to be holy in all manner of Conversation.

1 Cor. 7. The Epistle to the Corinthians concerns all Professors, in all places; and therefore the Rule doth equally extend even unto us, 1 Cor. 1, 2. Tillam Temple lively stony, pag. 67. 180. 295. God made the Man Lord of his Wife, see Gen. 3. 16. 1 Cor. 14. 34. 1 Pet. 3. 1, 6. Nay Christ Lord of his Harvest, his chosen people, but they may not change them; May a Man change his Wife, or do with her what he will? Nay, I could never have known that I must not have had any other Gods but one, if the Law had not said it, --- nor that a Man should have had one Woman to Wife, and that it had been a sin to have had all Common, if the Law had not taught otherwise, Pooley Unwar. Print. pag. 9. 41.

CHAP. X.

Showeth what true repentance is not, and what it is, the way by which it is wrought, and of the great mistakes about it.

Repentance from
dead works, --

by dead works, are meant sins, - **A**nd as it hath been by the help of Gods grace, our great care recorded, Heb. 6. 1, 2. which in the next place I shall (by Divine assistance) speak to. And first of Repentance from dead works, them with grief which repentance as it is the work of the spirit of God in the of heart, and a hearts of his People; 1. Is not a formal knock of the breast with resolution to for- a carnal sigh (with a God forgive me) as is frequent with wicked fake them, and men upon the act of some gross sins, when as there is no thoughts reform, Laws of God, love to God, nor fear to offend God, but a going on still in Heb. p. 77.

Sect. 1.

in the frowardness of the heart. Neither 2. Is it that hypocritical sorrow that is many times upon wicked men in the times of Danger and Affliction, who in their desiring the removing off the affliction, are promising to themselves and others amendment upon recovery, yet go on still in their trespasses, as it hath been with many upon their sick beds, or the losse of relations, or the like. 3. Neither is it the forbearing to commit sin when there is no more strength, time, or opportunity left to perform filthy actions, ^{unto true repen-}
 whenas the thoughts, words and desires are as vile as before. ^{tance is required}
 4. Neither yet is a bare leaving of some sins that are more scandalous, for some kind of shame of men, or because its dangerous ^{1. acknowledge,}
^{or notice given}
 by reason of some Law to commit them; or, 2. Because they will consume their estates, or the like; which is all the reason why ^{and taken of}
 some persons will not be drunk, be proved, &c. not because of ^{confession made}
 its evil nature, &c. or 3. Because they fear some Relations, as ^{of sins (as a Testimony of true}
 Father, Mother, &c. otherwayes would be as bad as the worst ^{sorrow of heart)}
 possibly.

But this true repentance, is a Godly sorrow springing up in the heart, in the sight and sense of sin; as it's against God, his will and word, his name, his honour and glory, his Son (the Lord Jesus) and his love manifested in his dying, the holy spirit in its knocks and calls at the door of the heart, and in the blessed Gospel, and Gods gracious appearances in his providences, &c. the which melts the soul into tears of contrition, and makes it ashamed of its sinfull wayes and courses, working in the soul a willing, free and full consent to forsake sin, and constantly to oppose it, with an abstaining from the appearances of it, yea flying from it as from a Serpent, yea its such a thing as produces self-loathings in the soul, for all its abominations, 2 Cor. 7. 8, 9, 10, 11. Pjal. 147. 18. and 51. 1, 2, 3. Ads 2. 36, 37. and 19. 18, 19. Rom. 6. 21. Eze. 36. 31.

Sect. 2.

It is a Godly sorrow, springing up in the heart from the sight and sense of sin, as it is against God, &c. For before there can be ^{one of the foundations & principles of the doctrine of Christ,} that sorrow that worketh repentance to salvation, there must be, and is a sight and sense of sin, though it be in some more, in some less (as God intends to be advanced in the riches of his grace in the soul:) But whether it be more or less, this in its measure is ^{nothing maketh} ^{repentance certain, but the hatred of sin, and the love of God,} wróught in every soul that's brought to sound and saving repen- ^{tance;} sometimes tis wrought in one way, and sometimes in another, sometimes more immeadiately, sometimes more mediately, Bish. 11. Ans. mostly to Chal. p. 151.

Repent and believe mostly by the preaching of the word, Rom. 10. 17. Acts 2. 36, 37.
 Mar. 1. 15. the signification of And the soul being stung at heart, cryes out, What shall I do to be
 the word imply saved, Acts 16. 30. and 2. 37. Now, and indeed not till now, the
 eth those two sinner knows not what to do, for before God meets thus with
 things especially them, they think (but they are but vain thoughts) that all is
 viz. 1. Turning well, their condition is as good as any others, but when God
 may wherein a meets with them, and shews them their sins, then they see they are
 man wretched, undone, and eternally lost if the Lord do not help, if the Lord
 2. Entering into do not come in with a pardon, if Jesus Christ, that blessed Physician
 the right man do not come with a plaster to apply to their sin-wounded
 from which souls, their sores will gangreen, and nothing will follow but cut-
 man erred; the ward in the Latin and Hebrew pierced a precious Jesus, grieved the Holy Spirit, slighted the bles-
 being borrowed Gospel, trampled upon Gods precious Ordinances and Com-
 mandments, opposed (yea possibly persecuted) the People of God,
 and referred to Gods appearances in the way of his providences,
 in all hath done very wickedly. O what a hell is it in to behold
 these things, and to see that (if mercy prevent not) eternal de-
 struction attends? that an infinitely displeased Deity is ready (in
 their apprehension) to kindle by his breath eternal flames to con-
 sume them; Now, O now, the soul in this sad plight, cryes out,
 what shall it do, now for a word of pardon, as my Son, or my
 true Pr. p. 112. Daughter, thy sins are forgiven thee; Now a smile from God in the
 Metanoia, Re-face of Jesus Christ, would be more worth then all the world; a
 penitence, Mar. promise applied now, even now is the great thing, as Isa. 48. 9.
 2. 17. — it us- or as Isa. 44. 22. or as Isa. 43. 25. or as Jer. 21. 34. or as Jer. 50.
 ally signifieth a change of the 20. or as Mich. 7. 18. 19. or as once to David: But the Lord bath
 mind, that is, put away thy sin, thou shalt not dye, 2 Sam. 12. 13. This cures all,
 not only a sorrow this brings perfect soundness; Here comes in (in this way and in
 for the sin past, no other) Peace, Sweetness, and Joy unexpressible, Col. 2. 10.
 but a purpose of Rom. 15. 13. and 5. 1. 1 Cor. 1. 30, 31. All the Prayers, Tears,
 Simp. Lcs. p. Duties, that ever were, or can be performed, will not do as this
 149. will, this ceases the storm, this works divine alwayes, this dispels
 the clouds, and brings serenity and divine clearness, and now
 the soul is willing, and in a capacity (and indeed not till now)
 to perform duty; now it would follow the Lamb whither soever
 he goeth, Acts 2. 41. and 9. 6. 18. Psal. 110. 3. 2 Cor. 5. 14. Rev.
 14. 4.

Sect. 3.

The way by which this sound and saving repentance is wrought in the soul, is by Gods sending out his word, and melting the soul; for a poor sinner may long hear sin reproved, and that sin will bring destruction, yet if the Lord step not in to trouble the good and bad soul (as the Angel did to trouble the water, John 5. 4.) except the Lord make it the day and time of his power to the soul, there's nothing wrought; the poor creature is not till then willing to bow at the foot of Jesus; till then he cryes not out, what shall I do? That's not the language till the soul is pricked, and stung at heart; And therefore doth God in his love and mercy bring the soul into Christs way, (as sometimes it was with the blind men) and then layes in a word upon their hearts, by which he breaks it, and so makes it a sacrifice fit for himself, for the sacrifices of God are a broken spirit, a broken and a contrite heart the Lord will not despise, Psal. 51. 17. Usually, till God meet with the soul in this way, there is a good conceit of the condition, as Paul said, Rom. 7. 9. *He was alive without the Law once, but when the Commandment came, sin revived and he dyed;* thus God flayes by the words of his mouth, Hos. 6. 5. O what a blessed dispensation is this! for God to kill form, which is in order to make alive, to wound in order to make whole, to be-soul the poor creature in his own wisdome, that he may give him of that wisdome that's from above. Here, O here is great love, a supernaturall free grace, and rich mercy indeed; and all is done of God through Christ by his blessed spirit, in the precious Ministrations of the Gospel. Christ he is the way, as of the soul to God; so of God to the soul: And this Godly sorrow I have been speaking of, hath attending it a holy resolution as to a close walking with God, for the soul seeing and knowing that its bought with such a price as the precious blood of Jesus, 1 Pet. 1. 18. and so is not its own, would not live to him that died for him; and this not only for a day, a week, a month, or a year, but while it hath a day, a week, a month, or a year to live; knowing that as the end is ordained, so the means that leads to the end; and therefore would not the soul wander from Gods Commandments; this is that Godly sorrow that worketh repentance not to be repented of. But the sorrow of the World worketh death, 2 Cor. 7. 10.

Sect. 4.

Many there are that talk much of repentance, that yet if their actions be but weighed in the ballance of the Sanctuary will be found

found toolight; for though there is some good beginnings in this particular upon the hearts of many, yet is it not so soon thorowly finished and perfected as many conceit. Many that talk high, had yet need to learn in this principle of the Doctrine of Christ, as well as in others. For while there is a walking contrary to the Commands of God, any of the words of his mouth, by which they should keep themselves from the paths of the Destroyer, *Psal. 17.4. Exod. 20.1.* There is yet something of this nature to be done, and the fourth precept in the Royal Law, wherein in the Seventh-day-Sabbath is expressly commanded, bears a share herein. And no person that yet breaks that Command of God, hath so far proceeded in this work of repentance, as to sit down as if he, or she had done all that's to be done in that particular; no, there is yet something to be done, for whosoever sinneth, transgresseth the Law, for sin is the transgression of the Law; and we know that Jesus Christ was manifested to take away our sins, &c. *1 Job. 34.5.* not to take away the Law. But yet as the Lord himself maketh a difference, so would, and do I, and I certainly conclude that in many it is a sin of Ignorance, and in that respect the Lord hath made a difference, *Levit. 4. 17, 18, 22, 23, 27, 28. Jam. 4. 17.* In *Levit.* the Lord speaks as that when the sin shall be known, and when it shall come to their knowledge, &c. then should they proceed as he appointed, &c. They were not charged as some charge the people of God now, as if all they had practised were made void, because there may be something yet wanting. For this work of Christ (*Act. 5.31.*) in the soul, is carried on gradually as all others are, therefore for any person believing in the Lord, and forsaking sin, as it's made known to him (though yet he may not know all and every thing in particular that's sin, who in love to Christ is willing to follow him, according to what's discovered to him, that such a one should or ought to be hindred or opposed in that his obedience is utterly false, and is a way of perverse disputing. Or that any person that hath practised truth from love and life received, as to be buried with Christ by Baptism into death, &c. in that he did not know all and every thing in a particular way that's sin; and so not manifest repentance for all and everything in particular of that nature, that therefore his Baptism is not a Gospel-baptisme, is as false as the former, for they proceeded not so in the primitive times, neither was it demanded of them, *Act. 2.41. & 8. 12, 36, 37, 38. & 10. 47, 48. & 16. 14, 15, 31, 32, 33. & 18. 8.* And as those that speak thus to the hindring of souls in their duty to the Lord, according to what

what they know, because they do not know all at once, as they cross the holy Scriptures, so do they set their hands to the persecution of the Saints, it being no less then persecution for Conscience sake. Also (which is more) such lift up the heel against the Lord Jesus; For Light and Knowledge being diffusive and communicable onely from him, and he gives severally to every man as he will, 1 Cor. 12. 4, 5, 6, 7, 8, 9, 10, 11. Eph. 4. 7. And he gives as what and how, so when he will, so that it's no less then lifting up the heel against the Lord Jesus, and who ever did so and prospered. But I shall pass this, and proceed to the next Principle, viz. Faith.

C H A P. XI.

Treateth of the Nature, Object, Operation, &c. of precious Faith; which is the substance of things hoped for.

Sect. 1.

Faith, precious Faith, is a blessed grace of the holy Spirit, a ^{resting} _{of the heart on} God, as or the author of life & salvation; that by ^{is to say,} that by _{him we may be freed from all evil, and obtain all good.} Amel. Mar. Sacr. Divin. pag. 5. ^{Quest. what is} _{Faith?} Ans. It is a matrimonial act of the soul, Rom. Gal. 5. 22. Eph. 1. 19. 1 Cor. 2. 2. Rom. 5. 1, 2, 8, 9, 10. Phil. 4. 19. 7. 4. 2 Cor. 11. 1 Pet. 1. 8, 9.

not onely believe that there was such a person as one Jesus Christ, who died and rose again at Jerusalem; but I believe also that he died and rose again for me; yea, my soul is willing to receive him, Joh. 1. 12. as my Lord and Saviour, Jude 21. 25. and to rest upon his satisfaction, Rom. 10. 10. Blackw. Soul. feare, Catec. pag. 17.

Sect. 2.

This precious Faith is general assenting, particular applying, or special resting. Some have onely the first of these, and some

Pis, faith and (through the grace of God) have all, the latter as well as the former, (of Peimer, and without all it will not do good, it will not serve to answade, to beweare the will of God in this great requirement of believing. believe) sometimes Agrippa had one of these parts of Faith, *Act. 26.27.* yet was he but our word sign-almost, not altogether a Christian; so some have a general assent-fieh constancy ing faith in this day, they will say, they believe the Scriptures to be in words and the Word of God, and that the promises and threatenings are afflictions, Gal. 5.22. *1 Tim.* certain things, but they can go no further, and so are but almost 5.22. sometimes not altogether Christians; and though they speak of God, yet faithfulness, they know him not, the Inscription of their Altar is, *To the Un-1 Tim. 2. 7. known God;* they were never yet carried out of themselves, above T. C. lxx pag. themselves to God in Christ; there purely, sweetly, and silently to 249. *Faith will shew rest in God for all,* and in all their conditions, and in that new you that the men and living way to have him all in all to them. And though they of the world are may say they believe in God, and pretend to apply the blood and —miserable in death of Christ to themselves, and say (as they are very ready to being happy, and do) they hope to be saved as well as any; and say, What did not God a —hap make a close with him, to own him as their Lord and Christ, (*Act. 2. 36.*) to have him as their King, Priest, and Prophet, they will Postquest, pag. not hear of that, that they will not give way to: they will hear 99. of Priviledges, but not of Duty; and so though they profess to faith which loo- know God, yet in works they deny him, being abominable, and kept to the will disobedient, and unto every good work reprobate, *Tit. 1. 16.* and of God and our so the way they pretend to look for salvation in, is a way invent-own salvation, ed by themselves; and if mercy prevent not, they will perishe-we must not sim- ternally, though called Christians. And this is the state of many ply believe any thousands in *England* at this day, who think themselves Christians, but God above, *Rom. 3. 4.* ans, and are thought so of by others, and yet in a moment, when Every man is a God shall cut in two the thread of their lives, will go to Hell, Lyr. *1 Cor. 2.* for though they have the name, yet have they not the nature of 3. that your faith Christians. confit not in the wisdom of men, *Ames. Mar. Sacr. Diuin. pag. 7.*

Sect. 3.

Grace signifieth But there are none that have the latter parts of Faith, to wit, the favour of particular applying, and special resting, but they have also the God, by which former, viz. general assenting, for they as they believe in God, we are not just: so they believe his Word, and search his Word, and are indeed satisfied for a mo- in their spirits to his Word, *Act. 24.14. &c 17.11. Psal. 119. 97. Rom. 7.22.* These are carried out of themselves, above themselves to ment. according to the new De- God in Christ, purely, sweetly, and silently to rest and center in vice of the Pa- God,

God, accepting of salvation in Gods way, and upon Gods terms, *pists*, but where-being as willing to be ruled by God, as to be saved by him, to be *in we stand and sanctified as well as justified*; for as they yield a Divine assent to *what is spoken by the Lord*, so do they exercise themselves always to have a conscience void of offence towards God and Man. These though they by Faith make application of the bloud, death and merits of Jesus Christ, to their own souls for the pardon and forgiveness of their sins, yet rest they not satisfied till they find the vertue and efficacie of it upon their souls, to purge, and cleanse them from their sins, *Psal. 51.2. 1 Job. 1.7.*

This true Faith hath God (God in Christ, *2 Cor. 5.19.*) for its Object, the New Covenant for its Ground, Christ for its Way, to the Father) the Spirit for its Workman, and Repentance (a sorrow for sin, and a turning away from sin) and Obedience to Gods Precepts and Christs Principles for its Companions; it is that by which the Elders obtained a good report, without which we can not please God; which works by love, which purifies the heart, which is the evidence of things not seen, the substance of things hoped for; 'tis that hand (as we go to God in and by Christ) that draws down all our mercies, as to the sensible enjoyment of them to our souls, 'tis that by which we live; the which if we die in we shall live eternally, for the end of Faith is the salvation of the soul; *And he that believeth and is baptized, shall be saved*, *Mar. 16. 16.*

know, upon whose bare credit we may ground our consciences, in things that are to be believed. Bp. Ulster Anst to a Chal. p. 10

To him that hath, shall be given: where there are beginnings of faith, the mercy of God will add perfection. Jof. Hall Contemp. lib. 10.

CHAP. XII.

Showeth that Baptism in water is an appointment of Jesus Christ, and who are the true Subjects, and what is the true manner of its performance.

Sect. 1.

THAT Baptism in Water is an appointment of the Lord Jesus Christ, the Holy Scriptures do evidently demonstrate, *As for Baptism you know what Mat. 28. 19.* Saith the Lord Jesus to his Disciples, *Go ye therefore Saviour Christ and teach all Nations baptizing them, &c.* and in *Mar. 16. 15, 16.* said to his Disciples, *It is written, And he said unto them, Go ye into all the World, and preach the Gospel to every Creature, he that believeth and is baptized shall be saved,* *prizing them,*

--Pray you mark saved, &c. Some risen up of late, deny that here is meant Water--those words, Go baptism, they say Water is not mentioned in the Texts.

Answe. Neither is the Spirit mentioned, as in that respect as if them. So that it should lead to the Baptism of the Spirit, which they aim at; it all Nations are is no more said, Go ye therefore and teach all Nations, baptizing them to be taught and with the Spirit, then it is said, Go yet therefore, teach all Nations baptized. Bap- ptizing them in Water, &c. Yet it is oft talkt of, as if we added to the text, & yet they that speak as on the other hand would be thought all nations clear in such a case. I have observed how roundly some pass on taught and ba- in making use of such Scriptures they conceit makes against Baptized; and is ptism in Water, as 1 Cor. 1.14. Spending whole pages about it, that done? Read what is said in that the Apostle thanked God he had baptized no more of the Mar. 24. 14. And this Go think they have some great matter against Baptism in Water; and spēl of the king, yet for all their haste, Water is not in the Text; therefore as they dom shall be preached in all the world, for a witness to all Nations, and then shall the end come. But the end is not yet come, when the Gospel is pre- ciples of Christ were capable of dispensing, for Christ did not command them to do that they were not capable to perform: He is no Egyptian Taskmaster to command the Tale of Brick and give no Straw. And they were not capable of Baptizing with the Spirit, this is the proper work of Jesus Christ, Mat. 3. 11. He then shall baptize with the Holy Ghost, &c. And when the Disciples shall the end themselves would enjoy the blessing of the Spirit, or that they desire that others might enjoy it, they make into Jesus Christ, and to the Father through him for it, Act. 4. 29, 30, 31. and 8. 15. And therefore it is said, Act. 2 33. He, viz. Jesus Christ, had shed is to be preached forth this, meaning the Baptism of the Spirit. And indeed all the unto the Na- tions, and they to be baptized, and so this ordinance of Baptism is to continue still. Bridg. Vindic. of Ordin. p. 7. The Catholick Church--accuseth not to persecute men. Socr. Hist. lib. 7 chap. 3. Scriptures that respect this particular, do carry to nothing else than that Jesus Christ hath the sole power as given him of the Father, as to this of Baptizing with the Spirit, and he certainly retains it, he hath no where, nor at no time divested himself of this power, so as to give it to any of his Disciples, he retains it as his own undoubted Prerogative. And for the Baptism of afflictions, the followers of Christ have not, nor had not at any time a Command to afflict or persecute any; they were to suffer that themselves for the name and sake of Christ from others, as it came to pass upon them. And then it must needs be Baptism in Water that is given by Christ to his Disciples in their Commission, for other then these three sorts, the Scriptures mention not; and by

by their practice we come also to know what the Precept was. And not onely while Christ was conversant wigh them was this their practice, Job. 3. 22. compared with cb. 4. 2. whereby we understand his owning and approving their practice in this particular; but also when he by his death had broken down the middle wall of partition, Eph. 2. 14. and was risen from the dead (to the which time that in Mat. 28. and Mar. 16. hath relation, (the Spirit being poured out upon them according to promise) do they not onely preach but baptize also, Act. 2. 41. & 8. 12, 38. & 9. 18. & 10. 47, 48. & 16. 15. & 18. 8. &c. to some of which Texts I shall speak more particularly in the next Section.

Sect. 2.

Jesus Christ being to go away from his Disciples, by reason whereof sorrow filled their hearts, he for their comfort tells them, that though he went away, yet would he send the Comforter, both in respect of truth, I should shew them things to come, should glorifie him, and of sanctification, — should receive of his, and shew it unto them, vers. 13, 14. should teach them all things, should bring all things to their remembrance that he had said to them, chap. 14. 26. And when he was risen and ascended, receiving of the Father the promise of the Spirit, shed it forth upon his Disciples, according to his word and promise. And when this mighty, blessed, holy, unerring Spirit of the Lord was upon them, and they spake as it gave them utterance, this we find was a part of that they spake, Repent and be baptized, &c. Act. 2. 38. the Lord Jesus had said (as before I minded) that the Spirit should bring all things to their remembrance that he had said to them, and that he should guide them into all truth, should receive of his, and shew it unto them. Note here, Christian Reader, should receive of His and shew it unto them, and this was a part that it shewed them, this is a part of that they spake, when they spake as the Spirit gave them utterance, Repent and be baptized, &c. read the Scriptures and compare them together, Job. 14. 26. & 16. 13, 14, Act. 2. 38. and they that gladly received this word, were baptized, &c. ver. 41. And in Act. 9. we find Paul going in his journey to Damascus, and the Lord meeting him to his conversion; and he being laid in the dust, cries out, ver. 6. Lord, what wilt thou have me to do? and the Lord Jesus answers, Arise, and go into the City, and it shall be told thee what thou must do. And it is rendred chap. 22. 10. All things that are appointed for thee to do. And chap. 9. 18. & 22. 16. We find Baptism Our Communion with Christ in his resurrection, both in respect of sanctification, — is lively set out, and sealed up to us in Baptism, Rom. 6. 3, 4. we are said to be buried with him in baptism, &c. and Col. 2. 12. Buried with him in baptism, wherein also you are risen with him. The eminent thing signified in Baptism, is not simply the blood of Christ as it was bethus from sin; but there is a further representation therein of Christ's death, burial, and resurrection, in the baptism's being first buried under water, laid.

and then rising laid down as a part of the will of Christ concerning, and he sub-
out of it, and mitting to the Lord herein. And let it be considered that the
this is not in a bare conformity unto Christ, but in a representa-
tion of a commun-
ion with Christ in that his death and resurrection: therefore it is said (we are buried with him in Ba-
prison,) and wherein you are risen with him,) it is not simply said, like 1 Cor. 11. 1.) of whom tis said that forthwith he arose and was
as be rear buri-
ed and rose, but (with him) sa-
as our commu-
nion and one-
ness with him in his resurrection,
is represented to us therein, and not only our
conformity or fore God, to hear all things that were commanded him of God,
likeness unto him vers. 33. It is the commands of God Cornelius waits for, for it had
therein. And so Baptism repre-
senteth this to us, that Christ having once in all them that heard the word, vers. 44. Here now they were ba-
themselves sustained by the Spirit, yet this doth not hinder baptism in Wa-
ter (as some now-a-days conceit, who suppose themselves baptized
with the Spirit, many of which scarce know what the Baptism of the Spirit is,) but it rather furthers it. Then answered Peter, can
any man forbid water that these should not be baptized, which have rece-
party himself ed the Holy Spirit, as well as we? vers. 47. if any others might have
who is baptised, been denied, yet can any man forbid water that These should not
is personally, be baptized, which were baptized with the Spirit, and can any
particularly, and apparently re-
acted the same coursing of, and be commanded them to be baptized in the name of the
part again in his Lord, vers. 48. So that hence it appears clearly (as the Sun at
Baptism, thereby noon) that Baptism in water is from Heaven, and that too after
showing what

the death, Resurrection and Ascension of the Lord Jesus, the pouring out of the Spirit, and the planting of Gospel Churches; And both Jewes and Gentiles were thus gathered; the command and practise was one, to and among all Nations, Mat. 28. 19. Mar. 16. 15, 16. *Act*s 2. 38. 4. and 8. 12. and 10. 47, 48. and 18. 8.

*his command
with Christ before
what was then
done to Christ;
that he then was
buried with*

Christ, and rose with him; and upon that ground, is now in this outward signe of Baptisme (as in a shew or representation) both buried, and also arises again, Goodw. Christ set forth, p. 127, 128, 129.

It is the foolishnes of our foolish presumption to look for protection, where we have not care to yield obedience, Iof. Hall Contemp. lib. 17.

In matters of Divine worship, God abhors that men should mix their water with his Wine, their Dross with his Gold, their Chaff with his Wheat, Brooks Crown and Glory of Christ, pag. 45^o.

Sect. 3.

And as it is thus clear, that Baptisme in water is from Heaven, is an appointment of the Lord Jesus Christ, a new Testament Ordinance, so its as clear, that those that professle repentance from dead workes, and faith in God, are the proper and onely subjects. 1. It will appear to beso from the Command given in that behalf, Mat. 28. 19. Mar. 16. 15, 16. the command is to Teach, to Disciple first, and then to Baptize; first to learn them in the Doctrine of Christ, and upon their profession of Faith to baptize them; for he that believeth and is baptized, shall be saved. The conceit that Infants, being a part of the Nations, and must therefore be baptized, is scarce worth the Answering; For 1. they are not a teachable part in that their state of Infancy, of a day, a week, or a month old, and the command is to Disciple, or Teach first. 2. As they are a part of the Nations, so are the wild Indians in America, &c. whom yet they do not take and baptize; and there is no more willingness to it, nor desire after it manifested in the one, then in the other. And for that of a command of signing Infants of believers (or as some call it, a merciful grant) not yet repealed, there was never any command or grant concerning it, but that of Circumcision, which I have already proved to be repealed; and for that of the Apostles baptizing households. 1. House-holds take their name oft-times in the Scriptures from the major part, or from the ruling part, and sometimes children are expressly excluded, Num. 16. 32, 33. with Chap. 16. 11. 1 Sam. 1. 21, 22. 2. It is said of the Goaler, that he believeth in God with all his house, *Act*s 16. 34. and also that which amounts to as much of all the rest. And for that of a habitual practise of the faith, nor begotten by the word, it's a thing without book, and we would not be wise about what's written; the Text is expresse,

*The preferring
God before all,
and forsaking all
is heart and re-
solutiōn for him,
is offendit to our
Christianity, and
no man can be
saved without it;
and therefore it
was ever solemnly
professed and
promised in bapti-
smē in the Pri-
mitive Church,
Bapt. St. Reft.
Marg. of p. 190.*

*There is a com-
mandement to
teach (or make
Disciples) before
thy be received
into the Church
by Baptisme; for
of them that are
taught, such only
as gladly receive
and believe the
word, are to be
baptized and ad-
mitted into the
Church, as the
Apostles beweit
*Act*s 2. 40, 41.
*Act*s 2. 40, 41.
Ainsw. Coun.
that psyl. p. 13.*

They who say that those that yet in Gods time become his people, were by Nature the Lord's true children of wrath even as others, Eph. 1. 5. say among many other things, do account baptizing of Children also, and that with greater shew in the same place and number. Amel. Mar. Sacr. Divin. pag. 335.

Sect. 4.

In the Primitive Times none were baptized without an express covenant, wherein was, and is, as in other things, so in this of baptisme; for as their obeyed the Lord gave them in charge to teach (to wit, to Disciple) first so they the world, flesh, and devil, and engaged them being baptized, there also is mention made of their gladly receiving the word, Acts 2. 41. of their believing; and so being and promised to baptized both men and women, Acts 8. 12. and verses the 36, 37. obey him, Baxt. 38. there we read in particular of Philip, requiring a manifestation of faith of the Eunuch before he baptized him, and accordingly pag. 179.

There is a commandment to teach (or make Disciples) before its said, that God opened Lidea's heart, that she attended to the words spoken by Paul, and so baptisme followed. And in the into the Church by baptism, for of them that are taught, such only as gladly receive into all his house. And in Chap. 18. ver. 8. it's said of the Co-

and believe the inhabitants, that they heard, believed, and were baptized: This being the way of proceed all along according to the commission given, Mar. 28. 19. Mar. 16. 16. And for that conceit, that this Church, as was only in the first gathering, but that after the Churches were gathered, Constituted and Setled, Infants were to be admitted

of the A-Postles (as with Members by baptisme, let it be proved by the Scriptures, and I Aet. 2. 40, 41. have done, and shall freely yield, if there were one Rule for them then, and another for us now, let it be produced that we may be Ainsw. Count. Poyl. p. 13.

They who are satisfied, but doubtless it will never be; and therefore do we recount the Lord's solve in the strenght of Christ (through which we can do all day, among many things) to proceed constant in our practise according to our pat-

tern, the pattern shewed us in the Mount, Acts 2. 38, 41. of Children also, and that with greater shew in the same place and number, Amel. Mar. Sac. Div. p. 335. Christ is Truth, and not Custom, and Custom without Truth is a mouldy error. --- Antiquity without Truth is a Cypher without a Figure; whatsoever is first is True, but that which is latter is Adulterous, Sanctum. manus, page 15, and 21.

Sect. 5.

I now come to the way of Ministring this Ordinance, having spoken of the Ordinance it self, and of the proper and only subjects. And the way of Ministring it is by dipping, which I shall as the Lord shall help clearly discover. 1. The word Baptize relates to, and principally respects this of dipping; yea the genuine sense of it is to dip, or plunge. Let's hear the Learned speak in the Greek Lexicons, and Latine and English Dictionaries, who yet were not for the practise of dipping believers, as I can understand by their writings, yet do somewhat ingeniously publish the truth in this particular. 1. Andrew Simpson in his Lexicon, p. 17. hath it thus, *Baptizo*, to baptize, Mat. 28. 19. the word— derived from *Bapto*, to dip or plunge into the water, and signifieth primarily such a kind of washing as is used in bucks, where linnen is plunged and dipped. 2. T. C. in his Lexicon, hath it thus, p. 45. *Bapto*, to dip, plunge, in the passive voice *Baptomai*, to be plunged, or over whelmed, also to be daubed over, *Baptiza*, to plunge, to overwhelm, — to baptize, to dip, — Mat. 28. 19. In the passive voice *Baptizomai*, to be plunged, to be baptized or dipped *Baptisma*. — by a metaphor it is taken for affliction, Mat. 20. 22. which metaphor is familiarly read in Scripture, whereby afflictions are compared to the Gulphs; and Whirle-pools of water, into which those are plunged, who struggle with the miseries and calamities of this life; yet they are so plunged, that they can lift up themselves again. *Baptismos*, — *Baptisme*, Heb. 6. 2. 3 Riders and Thomasius in their Latine Dictionaries hath it thus, *Baptismus*, dipping, washing, baptisme. 4. Butler in his English Dictionary, hath it thus, *Baptisme*, (from the Greek, *Baptisma*, a washing with water, or diving over the head.) And Cockerum differs little, he hath it thus; *Baptisme*, a washing or dipping in water. Yea dipping is acknowledged by our National Men, yea it hath the first place in their Service-Book, — whereby the person Baptized, is dipped, &c. And thus they say in the Ministration of Publick Baptisme; then shall the Minister take the Child, — and — Dip it in the water, &c. and in private Baptisme thus, let the Priest Baptize — Dipping the Children, &c. So that though they cry out so much against the practise (some not sticking to say, its only fit for the ranking of Church Yards (as they call them) yet in their own consciences they know its a lawfull way of Baptizing, and out of their own mouths they are and will be judged. And for their sprinkling practise, it's another thing, and comes under another

word; *Rantizo* to Sprinkle, *Rantizomai* to be sprinkled, *Rantismos* a sprinkling, *Sims. Lex.*, p. 170. *Rantos* besprinkled, wet; hence *Rantizo* to besprinkle, wet, or moisten; *Rantismos* a besprinkling, watering or moistening, *T. C. Lex.*, p. 264. And though they think to lick themselves whole, that sprinkle, by naming the word wash, yet that will help them but little. For 1. the primary signification of the word *Baptizo* is to dip, as their own men acknowledge. 2. Sprinkling is not washing. 3. Sprinkling alittle water on the face, is not a washing of the person; Christ did not say, Disciple Nations, sprinkling their faces, nor washing their faces neither; if sprinkling or washing their faces (if sprinkling were washing, which yet it is not) would have served the turn, doubtless our Lord would have told us, who is faithful in all his house: But the command is, Disciple Nations baptizing (*viz.* dipping) them, &c. And in some places (*viz.* among the Dutch) *John Baptist*, is called *Joannes de Douper*, *John the dipper*, and in *Mat. 3. 6.* they read, *de doucht in den Jordaeen*, he dippt them in *Jordan*, *Jeffry's Store-House of Provision*, p. 135. And whereas the word signifieth to wash, yet we must understand it's a washing by dipping, &c. And the conceit of a cold Country, will not help a jot, except it could be proved that there's one rule for them in hot Countries, and another for them in cold, &c. But the Rule is but one, both in respect of the subject and manner, and therefore being but one in all places, and at all times; the practise is to be but one, or else at their peril be it.

Sect. 6.

2. The practise of the servants of the Lord in the Primitive Times discovers the truth to us in this particular; *John* Baptized in *Aenon*, because there was much water there, note there was much water there, &c. Sure if sprinkling alittle water on the face would have served the turn, no such need then of going to such a place where was much water, see in *John 3. 23.* and other times he baptized in *Jordan*, *Mat. 3. 6.* And Jesus being baptized of him, went up out of the water, &c. verf. 16. not up from, but out of the water, &c. from this his practise, (*viz.* dipping in Rivers) is he called (as I shewed before) *John the dipper*, and hence he is said to dip them in *Jordan*. And its said of *Philip* and the *Eunuch* that they went down into the water, and came up out of the water, not only did they come unto, and come up from, but they went down into, and came up out of the water, &c. *Act. 8. 38, 39.* which carries clearly to that of dipping; and so their practise

practise answered the precept, and by both is the truth confirm'd, ed. 3. The nature of the Ordinance leads specially to this of dipping, for the sprinkling a little water on the face is too short to hold forth the death, burial, and resurrection of the Lord Jesus, (which is made to which the Ordinance hath relation, Rom. 6. 4. Col. 2. 12. for the inward effect the death and burial of Christ was no sprinkling busyness, neither was theirs that were to drink of the cup he drank of, and to be baptiz'd with the baptism he was baptiz'd with, as may at large be observed in the Histories of the Ten first Persecutions. But for dipping it doth in a very lively manner hold it forth; So I have done for present with this particular, and shall passe to the next, (viz) *Laying on of hands.*

And moreover, hence it is, that the answer of a good conscience, of this ordinance Baptisme, is there also attributed to Christ's Resurrection, as the thing signifi'd, and represented in Baptism,

Goodw. Christ set forth p. 129.

CHAP. XIII.

Sbeweth that laying on of hands on Baptized believers as such, is a Principle of the Doctrine of Christ.

Sect. 1.

THAT laying on of hands on baptized believers as such, is a Principle of the Doctrine of Christ, an Oracle of God, a principle of the foundation of the true Gospel Church, that those that rightly learn Christ in their obedience to him, are to learn, and to obey him in, may be observed by comparing the holy Scripture together, in Heb. 5. 12. the Author speaks thus, *For when ye have need that one Teach you again, they had willingly received this doctrine, and signified their acceptance, then they most solemnly promise to repent and believe that doctrine they did profess. 2 Upon their promise and profession, they were Baptized.* 3 Being baptiz'd they were confirmed by imposition of hands, and receiving the holy Ghost. 4 Being confirm'd,

Id, they were ex- answer the will of their Lord, but in the other two, as there's no
hurt to perse- duty, (as it respects all) so there's no necessity; for all are not to
vere to the end, be Officers, neither are all (possibly nor any) sick, so as that they
in hope of reju- must be proceeded with in such a way for healing.

And in this of Heb. 5. 12. is the command as well as the pro-
clemation to us, saith the Author, *To have need that one teach*
eternal punishment, &c. by which we are given to understand by the spirit
men, Laws Express of truth, that they had been taught this before, and as they were
Epist. Heb. p. 7. And because he not to teach any thing but what the Lord commanded them, so
was very like to I believe they did not; They did no teach, state them in, or write
any thing, he was baptiz- for the posterities to come, any thing that was not the will of the
ized in the bed Lord concerning them; so that Christ's command, and the Apo-
where be lay, if stles practise may both of them be observed hence; and if we love
it may be termed Christ we must keep his Commandments, and we are to walk so
a baptism which be received, for as we have them for an Example, John 14. 15. Pbil. 3. 17.
be obtained not

after his recovery that which he should have done according to the Canon of the Church, to wit, Confirmation
by the hands of the Bishop; Inasmuch then as he obtained not that, how came he by the Holy Ghost? Euseb.
Ecccl. Hist. lib. 6. chap. 42.

Sect. 2.

And as the Church of the Hebrews (the pattern in the Mount)
No man can say, was built upon these foundations, so were the Churches of Sa-
that either Baptism, Supper, or maria and Ephesus, Acts 8. 17. and 19. 6. not but that others were
Impositions of thus built, but of these mention is made, for in the mouth of two
hands apply the or three Witnesses every word is to be established. And we finde
promise; it is the it accompanied Baptism, yea it was the next thing in order, ac-
spirit and faith cording as tis laid down, Heb. 6. 2. and it was eminently con-
alone does apply the promise; yet firmed by the Lord, Acts 8. 17. and 19. 6. as other Ordinances
is laying on of were; and to these things thus confirmed we are to give earnest
bands such as heed, Heb. 2. 19, 33. 4. Some oppose this Divine Oracle, saying it
means as the A- was only practised in the Primitive Times for the giving of visible
postle calls a foundation, and gifts, &c. And these gifts not now accompanying, it's not to be
a means through practised: But the carefull Christian Readers must better con-
which both consider of mens words, then that by their shuffling of things toge-
God's behalf and ther, they should be beaten out of the truth. For those visible
our behalf, the gifts of strange tongues, &c. were not a part of that ordinance,
promise may be applied, because not limited and tyed up to that practise, but the ornaments of it,
we read belie- whereby God did crown the practise of it sometimes, as he did
vers. to have re- others of his ordinances, and hath thereby confirmed it as a
ceived the pro- standing Gospel-ordinance. It appears that those gifts did ac-
mise herein; we say not of laying company several other ordinances, which many of those that op-
on of bands that pose this ordinance upon this score, will not allow that they are
done

done away because they do not now accompany them; As, 1. it is a mass Preaching the word, *Act*s 10. 44. while *Peter* was preaching, the ^{through which} Holy Spirit fell on all them that heard the Word. 2. In Praying, the promise must be, (God being a free agent) but a ^{the promise may be,} *Act*s 4. 31. when they had prayed—they were all filled with the ^{the promise may be,} Holy Spirit, &c. 3. And at the Baptism of Christ, the Spirit came down upon him, and it's promised in *Act*s. 1. 38. in the practice of this ordinance; And sometimes it did accompany this ordinance, *viz.* laying on of hands on baptized believers as such; And as these other ordinances are not abrogated but confirmed by these visible gifts accompanying them then, though they do not now; so neither is this principle of the foundation, or this ordinance of Christ abrogated upon that or any other account, but thereby confirmed, as the other's also were. And though some of the gifts then given, do not now follow, at least in the same manner and measure, for God gives to whom he will, what he will, and when he will, yet there is a blessing in it; therefore it may not be destroyed; there is (as formerly it hath been, 2 Tim. 1. 6.) an increase of the Holy Spirit in the practise of this truth, souls coming to God by Prayer, in the Name and Mediation of the Lord Jesus, in this holy path, may comfortably expect and do experience according to Christ's promise, *Luke* 11. 13. the blessing of the increase of the spirit, which is a part of the end, as of other ordinances so of this.

Sect. 3.

Many there are which say, were they sure that such gifts would now follow in the practice of this thing, as did of old, they would not defer, but soon would practicethe thing. To whom I say, that this is a strange kind of reasoning, as if what we should have should be the ground of our obedience, whereas our understanding it to be the will of the Lord by his Word, is to be the ground (if we are rightly qualified) of all our obedience. These sayings proceed from a Mercenary kind of Spirit, that persons must be sure to have before they will do, that they will know their wages before they will do their work. We are to do our duty, and leave the issue to the Lord, yet exercising faith in the promise of God, that as we do our duty, so God will meet with us and bless us, in giving us his Spirit according as he intends to use us in his service for his glory: for he meets those that work righteousness, and remembers him in his ways, and ^{on} those there is continuance; and we shall be saved, *Isa.* 64. 4. This Divine Oracle hath relation to those two or three things (amongst others) which are well worth our consideration. 1. To a devoting

The true foun-
ding, many here,
repenting, they
reject ; nobles it
itself, me
injuries it, while
it blames us, we
cannot endure it,
Gallants Burn,
pag. 14.

a command is
enough to receive
an ordinance,
though there
were no promise
annexed concern-
ing any benefit,
Blackw. Soul
Searchers, pag. 57.

of the person to the work, worship, or service of the Lord, Num. 8. 10. 14. &c. 27. 18. 2. To a consecrating of the person holy to the Lord; for by this gesture, or form, of action were such things consecrated, or rendered holy to the Lord, that were for his service, Lev. 8. 14. 22. 3. As a token of blessing, Gen. 48. 14. 20. Mat. 19. 13. Act. 8. 17. &c. 19. 6. 2 Tim. 1. 6. Heb. 6. 2. Therefore for those that would devote themselves to the work, worship, or services of the Lord, would be consecrated as holy to him, would enjoy the blessing of the increase of his Spirit, let them not stand it out against the clear word of God, in respect of this precious principle of the foundation, this Oracle of God. But, O bow ye, submit ye, and the Lord will not be wanting to you, but will perform according to his promise, for he is faithful. I might also shew how that for several hundreds of years the Church retained this precious principle, and were in the practice of it, but for present I forbear, and shall pass to the next Divine Oracle, *The resurrection from the dead.*

CHAP. XIV.

Treatise of the resurrection from the dead, proving the truth of it, and shewing the nature of it. Also a brief hint touching the things that shall precede it.

Sect. I.

THAT there shall be a resurrection both of the Just and Unjust is expressly held forth in the Holy Scripture, Act. 24. 15. Job. 5. 28, 29. Act. 4. 2. &c. 17. 32. 1 Cor. 15. 21. A resurrection of the body, of that body which now (as it respects the diseased) sleeps in the dust, Dan. 12. 2. Job 19. 25, 26. for if in this life we had onely hope in Christ, we were of all men most miserable, 1 Cor. 15. 19. This was held forth in Enoch his being translated; in what God said to Moses, Exod. 3. 6. that he was the God of Abraham, the God of Isaac, and the God of Jacob, and God is not the God of the Dead, but of the Living, Mat. 22. 31, 32. and by the surviving brothers marrying his deceased brothers wife to raise up seed to him, in the time of the Law. For the hope of the resurrection not being then so clearly manifest, they were (for the exercise of their faith and hope) to imitate the thing by a mortal resurrection, Rom. 6. 11. but the wic- And by the Prophets raising the Widow of Zarephaths son. 1 King. 17. 17, 20. 21. And by the Prophecie of the dry bones, Ezek. 37. erfull voice, as he is God, which shall be uttered by the last Trumpet, Bl. ibid. 10.

1.4. And by the rising of many of the Saints that slept, at the time of Christ's Resurrection that went into the holy City and appeared unto many, Mat. 27. 52, 53. The denying this precious soul-comforting and refreshing principle runs us upon many rocks, and into many absurdities, and crosses the Scriptures, and the several particulars before minded, and many others that might be minded, some such there have been, Act 23.8. and it is to be feared such there are yet, (though it may seem strange that it should be so,) that do deny this precious principle, but the absurdities it runs us upon should for ever make us abominate such a thing.

1. Absurdity, If the dead rise not, then is not Christ raised, and this is to put a lye upon all the truth of God in his Gospel of Grace, a dreadfull thing.

2. Absurdity, If the dead rise not, and so Christ be not raised, our faith is vain, our believing in him, and in the Father through him, is of no worth as to the salvation of our souls, for Christ died for our sins, and rose again for our justification, Rom. 4.25.

3. Absurdity, Then are we yet in our sins, and what would follow such an estate, but hell, and eternal damnation?

4. Abs. Then they also that are fallen asleep in Christ are perished.

5. Abs. Then is all preaching vain, and the Apostles (and others that have born Testimony to Christ) are found false witnesses of God, because they testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not.

6. Abs. And then they that believe in Christ, whose condition is the most blessed (however by the World abused and persecuted) of all mens in the world; I say their condition, if there were no resurrection of the dead, were the most miserable of all other mens; all these particulars are held out in, 1 Cor. 15. the 13, 14, 15, 16, 17, 18, 19. verses. But now is Christ risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection from the dead, 1 Cor. 15. 20, 21. And then seeing these things are so, all that expect to see the Lord with joy, must be carefull to keep a conscience void of offence both towards God and towards man, in hope and expectation of it, Act. 23. 15, 16. for that's the day when all their losses will be made up to them, that they suffer upon the account of Christ.

Sect. 2.

There is some resemblance of this of the Resurrection from the dead, in the blessed work of God in a way of Grace upon the hearts of his People, in the work of sound and saving conversions;

By this Transla-
ting of Enoch,
God assured all
the Faithful of
their Resurrec-
tion, and eternall
life; Therefore
tho' after applic-
ed the like work
of God to them-
selves after death
as in Psal. 49.
15. And the A-
posle teacheth,
we shall all be
changed, & shal
have spiritual
bodies; and a
building of God
an House not
made with
hands, eternal in
the Heavens,
with which house
we desire to be
cloathed upon,
etc. 1 Cor. 15.
44. 5f. and
2 Cor. 5. 1, 2.
Ainsw. Annota-
five books of
Moses on Gen.
5. 24.

Resurrection of
the body is then
only a benefit,
when remission of
sins

for you before wherein the soul wrought upon, is raised up from the death of sin, and his death in sin, to the life of holiness, to become dead to sin, and alive to holiness, as before it was dead to holiness, and alive to, and in sin; So that they, though they lived in sin, and in the earth, conversing with Devils, are now brought to live holily, to live in heaven, and to converse with God, and Christ in the spirit, being turned from darkness to light, and from the power of Satan unto God, being translated out of the Kingdom of darkness, into the Kingdom of Gods dear Son, Rom. 6. 17, 18, of Piety. p. 743.

The work therefore of death, is rather a help than a harm, Daily Practice 19, 20. AB. 26. 18. Col. 1. 13. O blessed work, where tis in truth experienced, and blessed will the end be! And blessed be the blessed God that hath blest his people with such spiritual blessings in heavenly places (things) in Christ. But that which is experienced in this work of God upon the soul before mentioned, is all that's to be expected, we must not imagine; but if we are risen with Christ, and are seeking the things that are above, our life being hid with Christ in God, then when Christ who is our life shall appear, we shall appear with him in glory, and when he shall appear, we shall be like him, for we shall see him as he is, Col. 3. 1. 4. Job. 3. 2. And without the experience of the one, there can be no comfortable expectation of the other, neither shall there be a standing in the Judgement, for the Lord Christ will come in flaming fire to take vengeance on them that know him not, and that obey not his Gospel, 2 Thess. 1. 7, 8. And then will be the day of perfect rest to his people, and of deep perplexity to the wicked.

Neither be hath suffered the Tyrants to bear Rule, and to tread under foot the Name Christ, as though he were a King only in Title, who should have right to reign, but Power; but at length he shall rise up, and shall take a club into his hand, to destroy all his enemies, the Mountain of the house of the Lord shall be established in the top of the Mountains, and that Nation shall flow unto it, and that Nation, be shamed to stand before the Lord, the way shall go forth of Zion, &c. Isa. 2. 2, 3. So he will certainly accomplish

accomplish it. And as he hath said, he will throw down Babylon, to his Spouse, and make all her Merchants howl, and her great Men to cry to the Rocks and to the Mountains to fall on them, so he will certainly accomplish it, Rev. 6. and Chap. 18. And as he hath said, he will make Zion an Eternal Excellency, the joy of many Generations, and that all that see them shall acknowledge them, that they are the Seed which the Lord hath blessed, Isa. 60. 15. and 61. 9. And though Men and Devils say nay, yet it shall be by the Arm of glory he shall accomplish, Isa. 63. 5. And for this ought every one that is Godly to pray, that so the Kingdome may be given to them from the Christ, and to his Saints, according to Luke 22. 29. Rev. 2. 26, 27. and 11. 15. Dan. 7. 14. 27.

he shall give them power over their Enemies, and shall bestow on them the whole Glory of his Kingdom, as much as mortal Men can receive, Brigham. Rev. Apoc. pag. 101.

Sect. 3.

The Glory of which Kingdom, will be in that all Power, Rule and Authority shall be derived from Christ, as the Head both in Church and State, Isa. 9. 6. Job. 5. 27. 1 Tim. 6. 15. 2 In that the Law shall go forth of Zion, and shall be the Rule among the Nations, for which the Isles wait, Isa. 2. 3. and 42. 4. and 33. 22. 3 In that there shall be Judges as at the first, and Counsellors as at the beginning, men fearing God, and hating Covetousness, Isa. 1. 26. Dent. 1. 13. Exod. 18. 21. 4 In that the spirit shall be poured upon us from on high, as a spirit of life, of love, of light, of strength, of union, of zeal, of holiness, &c. Isa. 32. 15. 5 In that the Gospel shall be spread to the four winds, so that sinners shall be converted, (the fulness of the Gentiles brought in, and the Jews return) and the Saints comforted and united, having one heart, and one way, &c. Rev. 14. 6. Rom. 11. 25, 26. And the Lord shall be one, and his Name one, Zac. 14. 9. And when it hath been thus, for the time appointed of the Lord, then to compleat the glory, will the Lord Jesus Christ Himself in person appear, and bring all his Saints with him, who with him shall Reign a Thousand Years; this is the first Resurrection, the Resurrection of the Just, &c. A&s 1. 14. Zac. 14. 5. Rev. 20. 4. 5. with Chap. 5. 10. This is the day we read so oft of in the Holy Scriptures of the Prophets, which is called that day, Isa. 25. 9. which will be the times of the restitution of all things, A&s 3. 21. the day of rest, &c. 21. And he shall stablish, for which the whole Creation groaneth, and travelleth in pain together untill now, Rom. 8. 19, 20, 21, 22. and therefore by way of eminency is called that day very oft in the Scripture, unto you, whom

receive until the p^tchures of truth ; tis that that day of Light, Life, Love, Peace, Joy, Pleasure, Rest, Sweetness and Satisfaction, &c. for which we times of the resti-
tution of all things, which God hath spoken his time, Amen ; Even so come Lord Jesus, Rev. 22. 20.
by the mouth of all his Holy Prophets since the world began, Glimps of glory p. 119.

Sect. 4.

And when the Thousand Years are expired, Satan (who before was shut up in the bottomless pit, that for these Thousand Years he might not deceive the Nations, Rev. 20. 1, 2, 3.) shall be loosed out of his Prison for a little season, who shall go out to deceive the Nations, which are in the four Quarters of the Earth, Gog and Magogg, to gather them together to battel, the number of whom is as the sand of the Sea, Rev. 20. 7, 8. And they went up on the breadth of the Earth, and compassed the Camp of the Saints about, and the Beloved City ; and fire came down from God out of Heaven, and devoured them, verf. 9. And then comes the full and final Resurrection ; the Sea gives up the dead which are in it, and Death and Hell gives up the dead which are in them ; and they are all brought to Judgement, Rev. 20. 13. And of this Judgement I shall speak in the next Chapter, and so put a close to this Little Tract.

CHAP. XV.

Treatise of Eternal Judgement, shewing it to be one of the Principles of the Doctrine of Christ, and a blessed Oracle of God, that's to be taken notice of, as its laid down in the Holy Scriptures, and to be prepared for, by all that with comfort expect to see God.

Sect. 1.

AS Repentance from dead works, Faith towards God, the Doctrine of Baptismes, Laying on of Hands, Resurrection of the Dead, (of which I have in my attained to measure spoken of already, of each something particularly) are the Principles of the Doctrine of Christ, the Principles of the Foundation, the Oracles of God, so is Eternal Judgement, Heb. 6. 2. that also is one of these Principles, one of the Oracles, &c. Judgement is oft Spoke of in the Holy Scriptures. 1. There is Judgement here ; and Judgement here is either, 1 Internal ; or 2 External Judgement. 1 Internal Judgement, which is when persons wilfully oppose the Gospel of Gods Grace, shut their eyes against the light,

light, which many do, thinking they see enough, when as they are blind, but because they say they see, therefore their sin remaineth, and oft-times God makes the sin of such persons their Judgement, therefore saith Christ, *for Judgement I am come into the World — that they which see might be made blind,* Joh. 9. 39 & 40, 41. afore Judgement. 2 External Judgement, and this is many ways inflicted, sometimes according to char. 1 Cor. 11. 32. by Weakness, Sickness and Death, as it is, vers. 30. which comes of not Judging our selves, for if we would Judge our selves we should not be Judged, vers. 31. Sometimes according to, 1 Pet. 4. 17. and as it is sometimes in one way, and sometimes in another, so it is sometimes by one Instrument, and sometimes by another, and in respect of outward Judgements, as to the outward act, it comes oft times alike to all, the People of God share in them with others, Jer. 24. 5. Yet doth God set his eyes upon them for good, vers. 6. yea all things work together for good to them that love God, to them that are the called, according to his purpose, Rom. 8. 28. And though it be so, that judgement doth begin at the House of God, yet the Cup shall pass to the wicked World, and they shall drink the dregs of it, and shall wring them out, Isa. 51.

21, 22. *Jer. 25, 26, 29. Psal. 75. 4, 5, 7 & 8.* The Cup shall pass to God gave the the wicked World; 1 Before Christs Personal Appearance, at the Nations before Resurrection of the Slaughtered Witnesses, when the Angels shall pour out their Vials, according to Rev. 16. And I heard a voice over Heaven, saying, Come out of her (viz. Babylon) my People, that ye stem as duff to be not partakers of her sins, and that ye receive not of her plagues, for her sword, as sins have reached unto Heaven; and God hath remembred her Iniquities, reward her even as she rewarded you, and double unto her double, according to her works; in the Cup that she hath filled, fill to her double, Rev. 18. Hebrews have a 4, 5, 6. For though Babylon sins as a Queen, and thinks to see no sorrow, saying, that yet judgement shall overtake her, and for her leading into Captivity, she whatsover be must go into Captivity, and for her killing with the sword, she must be killed with the sword, Rev. 13. 10. If any man hath an ear let him bear, ver. 9. sign unto the In waiting Gods time, for the accomplishment of this, not making Children; so of any undue hast; Here is the Faith, and the Patience of the Saints. this victory, they fell unto Abraham, to Teach, that four Kingdome should stand up to Rule over the world, and that in the end, his Children should Rule over them, and they should all fall by their hand, and they should bring again all their Captives, and all their Substance, which are the Four Kingdome spoken of in Daniel. Ainsw. Annotations on Gen. 14. 16.

over take the wicked World, then also shall Judgement reach them, yea then shall it come upon Babylon in its perfection, for Christ himself will pour out the seventh Vial, Rev. 16. 17. Behold, the Lord God will come with a strong hand, and his arm shall Rule for him ; Behold, his reward is with him, and his work before him, Isa. 40. 10. And though the Nations are and will be angry, yet his wrath will come, he will take to him his Great Power and Reign ; and so the Kingdoms of this World shall become the Kingdomes of our Lord, and of his Christ, and he shall Reign for ever and ever, Rev. 11. 15, 17, 18. The Lord will over-throw the Throne of Kingdoms, and will destroy the strength of the Kingdoms of the Heathen, and will over-throw the Chariot, and those that ride in them, and the Horse and his Rider shall come down, &c. Hag. 2. 22. But his Throne, even the Throne of the Lord Jesus, shall be Established for ever, Psal. 89. 36, 37. He shall

*Thou art great O Lord, above all that can be either said, or thought ; grant that we may reverence thy exceeding greatness, which the world containeth not ; that we may fear performed this great work of pouring out the seventh Vial, immo-
stly Presence, directly upon his personal appearance, and so Judg'd the Beast, the
which the Q's see Whore, and the False Prophet, in this way of breaking and af-
not, that we may adore thy Maj-
esty, he shall Sit and Rule, and Judge upon his Throne, and
fly, in comparison before him (in the time of the Thousand Years, which will be
of which the u- day of Judgement) shall the Heathen be gathered, and he will Sit
universal creature and Judge all the Heathen round about, Joel 3. 12. And his Saints
beneath is no- shall be before him in his presence, and for those of them that
thing ; that we have opposed his truths in their breaking forth (as many do) or
may embrace thy goodness where- that have walked coldly, carelessly, and carnally in their day, will
with thou fal- suffer blame in that day, and will not come so near as the Holy,
lowest us most Heavenly, Thorow-Spirited Saints shall do, for as one star differ-
suvorothy men ; eth from another in Glory, so is this first resurrection, yet mighty
Accomplish at length thy great glory will be to and upon all. Blessed and Holy is he that hath
mystery, and let apart in the first resurrection, on such the second death shall have
the world ac- no Power, but they shall be Priests of God, and of Christ, and
knowledge thy shall Reign with him a Thousand Years, Rev. 20. 6. Then cometh
long delay to the end, when all Power, Rule and Authority is put down, when
have been for thy fire shall come down from God out of Heaven (the last act of
only mercy, not of*

Divine Power, in such a way, for the preservation and deliverance of ~~forgiveness~~^{the Romish church,} of the Church upon the Beast, and False Prophet, for their ~~or neglect of its~~^{promise.} ~~and the Constantinopolitan~~^{the Beloved} ~~city,~~^{and the} ~~Saints of the most High God, Rev. 20. 7, 8, 9, 10.~~
as I hinted in the close of the foregoing Chapter.

New Jerusalem, wherein Christ shall Reign, and the Saints shall bear Rule together with him, to enjoy for a blessed Reign on Earth, and most Happy and Eternal with thee in the Heavens, Brighton. Revel. Apoc. page 711.

Sect. 3.

And as there is Judgement here, Judgement Internal, and Judgement External; and this is that which is specially intended (as before I minded) in Heb. 6. 2. which is not only the passing the sentence, but the continuing of the persons (as respecting the damned) in and under Torment eternally, where the worm dieth not, nor the fire is not quenched, for the wicked shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power, Isa. 66. 24. Mar. 9. 44. 48. ^{seen sometimes} 2 Thess. 1. 9. The preparation to the passing of the final sentence is ^{the more toller-} recorded, Rev. 20. 11, 12, 13. A great white Throne, the dead, small and great stand before God, the books are opened, and another book is opened, which is the book of life; the dead Judged out of the things written in the books, according to their works; for the Sea had given up the dead that were in it; Death and Hell had delivered up the dead that were in them, and they are judged every man according to his work. The Sentence it self is record-^{able. If it were} ed, Mat. 25. 41. Then shall he say also unto them on the left hand, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels; and this is to all Eternity, 'tis everlasting destruction, &c. and whosoever was not found written in the book of life, was cast into the lake of fire, this is the second death; but for the Saints of God they shall not be hurt of the second death, Rev. 2. 11. the blessed voice that they shall hear in that day is recorded, Mat. 25. 34. then shall the King say to them, Come ye blessed of my Father, inherit the Kingdome prepared for you, from the foundation of the World, where shall be light with- out mixture of darkness, joy without mixture of sorrow, rest without mixture of trouble, fulness without mixture of want, love and life in the perfection and glory of it, peace and purity in the perfection and glory of it, strength and power in the per- fection and glory of it; in his presence (*viz.* the three in one) is fulness of joy, and at his right hand, there are pleasures for ever more, Psal. 16. 11. ^{If a man should suffer in Hell but so many years as he hath lived hours, or but so many years as he hath committed sins; all his life, this might end of torments; after the expiration of any certain number of years, men would make no end of finding all the days of their life.}

^{If all the torments that can be inflicted or imagined, should be heap'd together upon the head of a man for an hundred years together, they would not come near the punishments of Hell for one year, no not for a day, nor yet for an hour,} Drexel. Cons. ositer. p. 230.
And 231.

...and now what relation to the Sons and Daughters of men do they bear? to meet the Lord, and thereby true religion, and by the exercise of precious faith, for without faith no man please God, for he commendeth in God much holiness, Rom. 10: 6, and he that believeth not shall be damned, but he that believeth and is baptized shall be saved for the faith of God's Elect is not in himself working by him, Gal. 3: 3, and this is love that we keep commandments, &c. and therefore according to the word of the Lord, we say, that he that believeth and is baptized, shall be saved, Mar. 16: 16. And as repentance, and holiness go together, so holiness becomes the house of the Lord for ever, Psal. 92: 5, and without holiness no man shall see the Lord, Rom. 10: 3, Israel shall be saved in the Lord (who is made to his wisdom wise) and his counseles, sanctification and redemption, with an everlasting name, & a name that endeth forever.

Now let us go back to the time when God sent Moses to the Israelites, to convey them to Canaan. Possession; So death is the wicked, is a sink to Hell, destruction & loss to the body, the gate to everlasting life and salvation; and the day of a blessed life will make up for all the horrors of a sinfull life. Daily household book, pag. 765.

S I N S.